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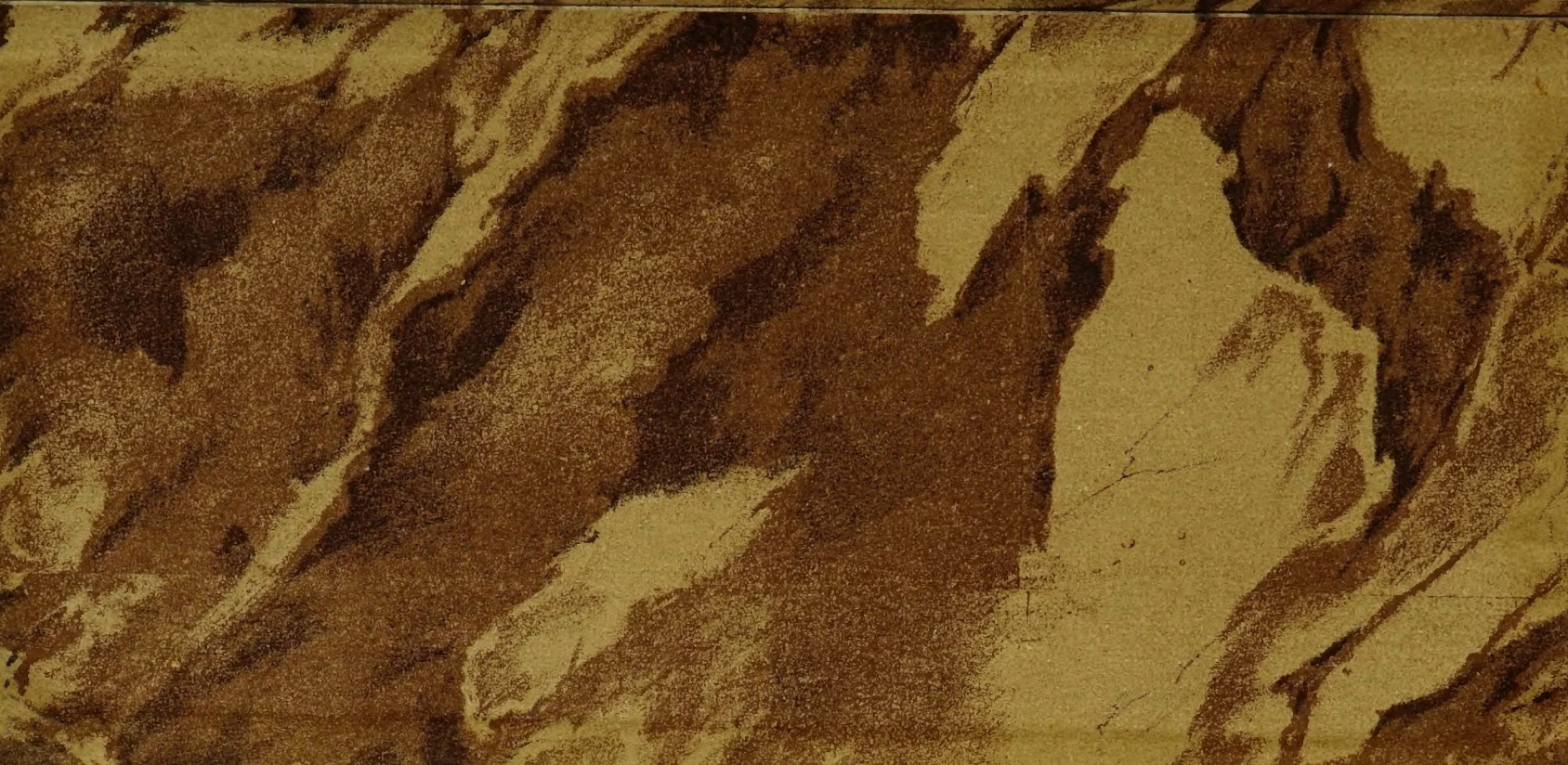
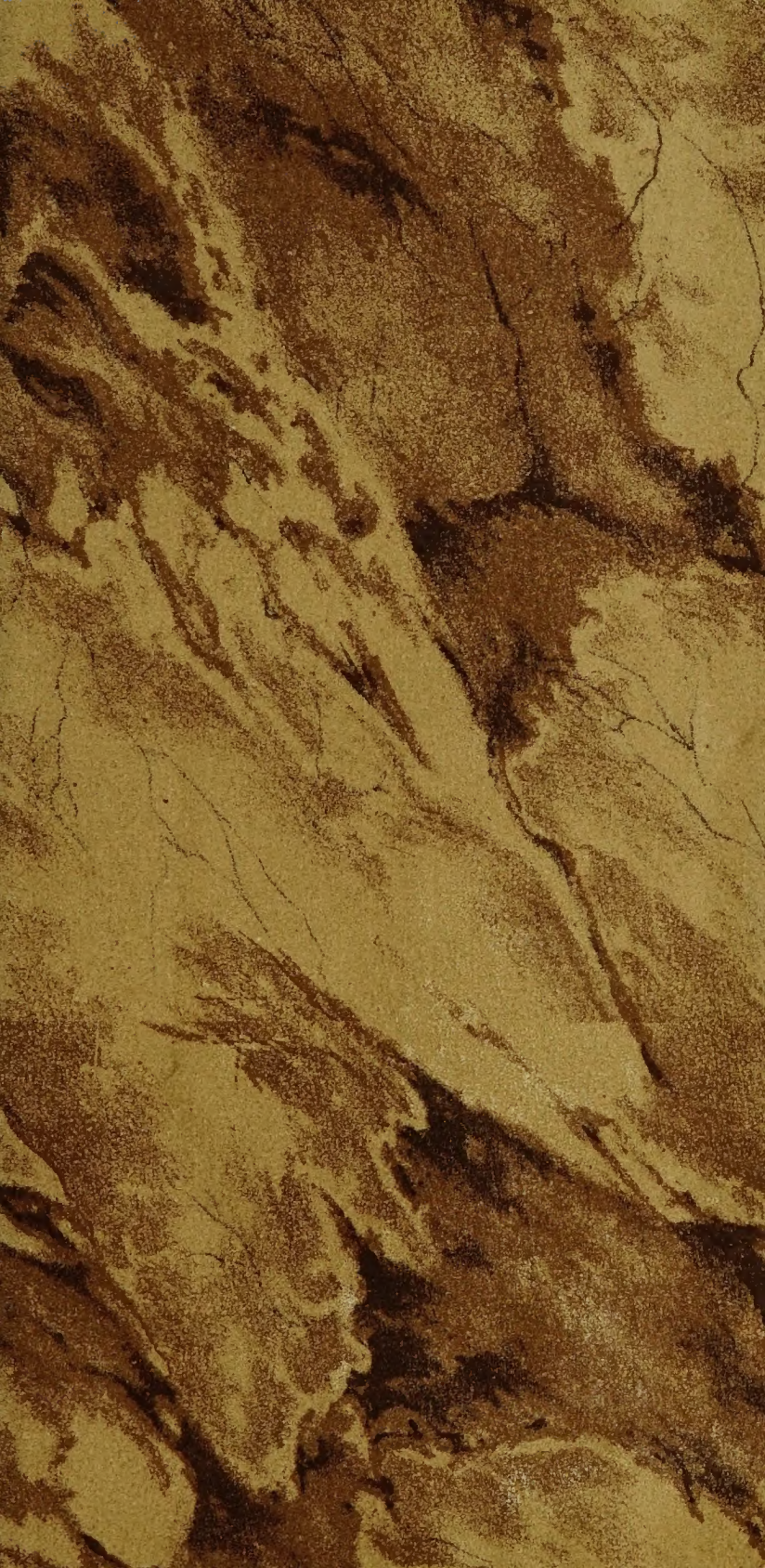
A Centenary Survey of Methodist Episcopal Missions





A Centenary Survey of Methodist Episcopal Missions

VEST POCKET EDITION
1919

Price Twenty-five Cents

PUBLISHED BY THE
JOINT CENTENARY COMMITTEE
METHODIST EPISCOPAL CHURCH
111 Fifth Avenue, New York

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CONTENTS

PART I

METHODIST EPISCOPAL FOREIGN MISSIONS

	PAGE
Africa	10
China	22
Europe	31
India	42
Japan	50
Korea	57
Malaysia	62
Mexico	68
South America	73
Panama	83
The Philippine Islands	86
Methodist Episcopal Foreign Mission Bibliography	92
General Foreign Mission Bibliography	95

PART II

METHODIST EPISCOPAL HOME MISSIONS

	PAGE
The Church's American Frontier	98
The Mormon Menace	103
The American Indian	106
Our Latin-Americans	108
Alaska	111

12425

PAGE
Hawaii 113
Porto Rico 115
Orientals in America 117
The American Negro 119
Rural Methodism 125
Southern Highlanders 133
The Italian in America 136
Immigrants from Eastern Europe.. 138
The Finns, Syrians, French-Canadians, Armenians and Greeks.... 143
The American City 145
Training Leaders 155
Reconstruction at Home..... 159
Evangelism 161
Church Extension 163
Centenary Home Mission Askings.. 167
What Money Will Do in Methodist Episcopal Home Mission Fields.. 168
Methodist Episcopal Home Mission Bibliography 179
Methodist Episcopal General Home Mission Bibliography 183

Part III

A SUGGESTION OR TWO

PAGE
The Centenary Bulletin..... 186
Missionary News 187
World Outlook 188
World Methodists 189
Men and Money 190
The Centenary in Lantern Slides.. 191
A Remarkable Offer 192

PREFACE

This little book has been prepared in response to a demand for facts concerning home and foreign missionary fields and the Centenary plans with reference to Methodist Episcopal activities both at home and abroad. The limitations of the size of this volume preclude any attempt at exhaustiveness, but there will be found here in concise form just those facts which will help the speaker to interest his listeners in the great theme of the Centenary of Methodist Episcopal Missions. Fuller treatment of all these fields may be secured by writing to the office of the Joint Centenary Committee of the Methodist Episcopal Church, 111 Fifth Avenue, New York City.

The material in Part I, Methodist Episcopal Foreign Missions, was prepared by Dr. G. H. Myers, secretary of the India Mass Movement, who has been

privileged to visit several of Methodism's foreign mission fields. Part II, Methodist Episcopal Home Missions, was prepared under the direction of Dr. Ralph Welles Keeler, Director of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The Joint Centenary Committee of the Methodist Episcopal Church
David D. Forsyth, Chairman
S. Earl Taylor, Executive Secretary

FOREWORD

The Methodist Episcopal Church will celebrate the one-hundredth anniversary of the founding of its Missionary Society with a movement to raise $80,000,000 for mission work at home and abroad and $25,000,000 additional for War Reconstruction work in Europe and America. The task is one of the most stupendous ever undertaken by any branch of the Christian Church.

A careful and complete survey has been made of every field to determine the Christian agencies that are required to meet its needs. A comprehensive program of social, educational, evangelistic and healing ministry has been planned. Existing schools, colleges and hospitals will be strengthened and new ones will be established. Churches that will care for all of the interests of all of the community all of the time will be created. The poor, the sick, the stranger and the outcast

will be ministered unto. The frontier, the rural sections, the congested centers will be cared for. The Immigrant, the Negro, the Indian, and the Highlanders at home as well as the needy peoples of the mission fields abroad will be looked after.

The program is world wide in its scope and as varied in its forms as the needs of those whom the Church would serve. It is undertaken in no narrow or selfish sectarian spirit. It is not a piece of denominational propaganda. It is the sincere effort of a great Church to make its full contribution to the Christian welfare and happiness of a new world.

It is a gigantic undertaking. But this is a day of big things. Men are thinking and acting in terms and dimensions that their fathers never dreamed of. The Church must catch the spirit of the new day or sacrifice its leadership.

America has moved out of its old isolation into the realm of world affairs. The program of the Church must match the policy of the nation or the Church must cease as a world force.

Seven millions of men have given their lives to free the world. The Church must now give its life and substance, to the limit, to save it. If we do less, we shall break faith with those who have died that the world may live.

Part I

METHODIST EPISCOPAL FOREIGN MISSIONS

The following pages aim to present in a concise, usable form the salient facts concerning the people and fields ministered to by Methodist Episcopal foreign missions, the relations of the Church to this task as planned for and administered by the Board of Foreign Missions of the Methodist Episcopal Church and the Centenary program for the new day of foreign missions.

More elaborate discussion of the work of the Board of Foreign Missions of the Methodist Episcopal Church will be found in the additional literature listed in a Bibliography of Methodist Episcopal Foreign Missions on page 92.

AFRICA

WHO OWNS AFRICA?

During the last fifty years, nine-tenths of Africa has been claimed and ruled by European countries.

Abyssinia and the small Negro republic of Liberia are the only native-ruled countries.

France rules territories in Africa twenty times her own size.

The British flag flies over an empire in Africa as large as the United States.

Germany's lost colonies in Africa are many times larger than the Fatherland.

A CONTINENT OF OPPORTUNITY

Africa contains 12,000,000 square miles, and is three times as large as Europe and half again as large as North America.

It is as far around the coast of Africa as it is around the world.

Africa has 40,000 miles of river and lake navigation.

It has more than 25,000 miles of railways.

The population of Africa is 130,000,000.
This population includes Bantu, Bushmen, Hamitics (native Egyptians), Semitics (Arabs), Hottentots, Pigmies, Negroes and White Men.

DIPLOMATIC DUTIES

The Peace Congress will make more changes affecting Africa than any other continent except Europe.
Many seeds of the recent world war were in jealousies over African dominion.
A broad, unselfish policy toward Africa is necessary for future world peace.
There are three large divisions of Africa to be disposed of at the Peace Conference:

1. German East Africa, as large as Texas and New Mexico combined.
2. Kamerun, equal to Texas and Louisiana, on the west coast near the equator. Its climate is unsuited to white men.
3. German South Africa, as large as Texas and Oklahoma, with hot though not tropical climate. A "white man's country" with promise of becoming an important stock raising country.

COMMERCIAL CONQUESTS

The world at large has come upon Africa with a rush with railways, steamboats, electric cars, factories, mines, laws and police.

The Cape-to-Cairo Railway will bring the southern tip of Africa within ten days of London and Paris.

The vast resources of Africa will then be quickly available for the markets of the world:

800,000 square miles of coal fields.

95,000 acres of fertile farmlands.

Iron ore equal to five times the output of North America.

Ninety per cent of the world's diamonds.

$10,000,000 worth of rubber yearly from Belgian Congo.

Uncounted millions in ivory, nuts, oil, copper and gold.

In the wake of Western civilization are the deadly attendants of the white man, drunkenness and immorality, before which the black man is helpless.

In 1914-15 over 1,500,000 gallons of rum were shipped from Boston to Africa.

The Christian missionary finds the liquor traffic harder to combat than witchcraft, ignorance and racial superstitions.

Johannesburg, in South Africa, is called the "University of Crime."

From all over the southern half of Africa 500,000 natives come every year to work in the gold mines of Johannesburg.

20,000 of these die in a year, victims of the white man's drinks, diseases and vices.

SOME AFRICAN CHARACTERISTICS

Climate has been a barrier to missionary effort.

Physical dangers have been a real deterrent to Europeans and Americans in Africa.

4,000,000 are killed for witchcraft annually.

The tick, the mosquito and the tsetse fly are dangerous carriers of disease.

Tropical fevers, sleeping sickness, pneumonia and dysentery are common.

In the parts of Africa untouched by civilization the death-rate is very high.

Lack of exploration has prevented missionary occupation.

Livingstone, the first explorer of Central Africa, has been dead only forty-five years.

An African customarily reckons his wealth by wives, cattle, and land.

Purchased by her husband, the African woman is his property to use as he will.

She must work for him, carry burdens, submit to cruel blows or burning strokes from a heated cutlass.

Under missionary influence the African of his own accord turns away from this mercenary polygamy.

The native attributes all his ills to myriad evil and malignant spirits which are waiting to torture him.

Slave trade, forbidden by law, exists on plantations under the name of contract labor.

THREE BATTLE FRONTS

North Africa, with a population of 40,000,000, is Mohammedan.

Europeanized South Africa, with 10,000,000 people, is Christian.

The 80,000,000 people in Central Africa, between Mohammedan North Africa and Christian South Africa, are pagan.

The Mohammedan invasion from North Africa is the most vigorous, antagonistic force which Christianity is meeting anywhere on earth.

All ranks of men are propagandists.

Merchants carry the Koran and the Moslem Catechism wherever they carry their merchandise.

For every 33 natives who become Christians, 100 become Mohammedans.

The Mohammedan gain is so rapid that unless great haste is made to teach the Gospel of Jesus Christ, pagan Africa will surely become Mohammedan.

All experience proves that it is much harder to win men from Mohammedanism to Christianity than it is to win them from their native paganism.

The shattering of Islam's political power by the war and the shrinking of its prestige gives to the Christian Church the crisis of a great opportunity.

The Christian Church would make a gigantic blunder if it should allow Mohammedanism to establish itself in Africa.

There are 543 distinct languages and 300 dialects in Africa.

Missionaries and Bible Societies have translated and printed the Scriptures into 100 African tongues.

There are still 443 tongues without the Word of God.

It is one of the ironical facts of Christian history that the continent on which Christianity firmly established itself in its earliest days should be the very last to be opened up to Christian influence.

Gibraltar is a fit symbol for Africa in Christian history.

It has been a continent of superlative obstacles, of daily oppositions, and of impenetrable darkness until two generations ago.

Yet it has witnessed the greatest triumphs of Christian success in the conversion of whole tribes.

Africa has the brightest and longest line of great missionaries of any foreign mission field.

Within 50 years, in the judgment of the closest students of Africa, its religious future will be decided.

"The Mohammedan advance in Africa is the largest missionary world problem confronting the whole Church at the beginning of the twentieth century," says Bishop Joseph C. Hartzell. "Our most immediate and insistent duty is to give the gospel to Africa's millions, thus saving them from the Moslem faith, and the continent for Christ."

METHODISM IN AFRICA

Methodists are responsible for 20,000,000 people in territories already occupied by Methodist Missions or assigned to the Methodist Episcopal Church by the government, or through arrangements with other churches.

Africa has a Methodist republic,—Liberia.

Descendants of American freed slaves organized Liberia in 1820, forming a Methodist church on the ship going over.

Liberia is still Methodist.

Liberia now has four Methodist educational institutions, but needs more.

There are 346 native Methodist Episcopal preachers and workers in Africa and 364 churches, chapels, parsonages and homes.

At Old Umtali in Rhodesia, Methodism has 3,000 acres of land and many buildings turned over to the church by the British Government.

The Belgian Government has given 2,000 acres of land in which it has asked the Methodist Mission to establish an agricultural school.

Other centers of this kind are to be placed in charge of missionaries.

In the midst of the Belgian Congo there is a rapidly developing industrial mission which is surrounding that center with 80 primary schools.

Training in agriculture, carpentry and brickmaking supplements and extends evangelistic work.

Fertilizers are supplanting fetishes in making crops grow.

The supreme demand of the hour is to throw across Central Africa, from the western to the eastern coast, a line of mission stations to occupy vacant areas and stop the advancing Mohammedan wave.

A second demand is to meet the Mohammedan peril at its base in North Africa by establishing Methodist Missions in the midst of the Moslem land.

In North Africa the most promising work is among the children.

4 homes for boys and 10 homes for girls are a strategic beginning for evangelistic work.

In the Republic of Liberia Methodism has a press, a college, industrial schools, and theological seminaries.

In Angola on the west coast are churches, and boys' and girls' schools.

In Portuguese East Africa the Methodist Episcopal Mission comprises churches, a mission press, training school, girls' school and two hospitals.

The Methodist physician in Portuguese East Africa is the only medical man in a territory populated by 3,500,000 people.

By 6 o'clock in the morning 50 patients await him outside the hospital.

Hundreds of native pastor-teachers must be trained.

Native chiefs are asking for missionaries and in many cases are eager to grant necessary land and buildings for schools, churches and homes.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN AFRICA
1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	364	$341,275
Educational institutions and presses	23	
Hospitals and dispensaries	4	
		130,143
Total property		$471,418

STAFF—

92 Missionaries and foreign workers
346 Native preachers and workers
306 Teachers
744 Total staff

Students and Pupils	9,809
Membership	20,877
Sunday School Scholars	14,995
Epworth League Members	296
Unbaptized Adherents	12,099

THE CENTENARY PROGRAM IN AFRICA
1918-1922

PROPERTY AND EQUIPMENT—

93 Churches and chapels	
03 Native residences	
59 Missionary residences	
11 Mission houses	
2 Hostels	
	725,645

	Additional buildings and equipment for 45 schools	
15	Teachers' residences.....	
4	Presses	
		395,175
7	Hospitals	
6	Dispensaries	
1	Leper home	
1	Tuberculosis sanitarium...	
	Buildings, land and equipment for above.....	33,000
	Total property and equipment	$1,153,820
	STAFF AND MAINTENANCE—	
154	Native preachers.....	
48	Missionary preachers.....	
		$398,835
153	Native teachers.....	
40	Missionary teachers.....	
		202,975
9	Missionary doctors.....	
6	Missionary nurses.....	
15	Native medical assistants..	
		62,550
	Total staff and maintenance	$664,360
	Total requirements.....	38,095
	From local receipts.....	38,095
	From home base.....	1,780,085

JUST WHAT YOUR MONEY WILL DO IN AFRICA

$5 will supply a village with copies of a gospel in the native tongue.
$25 will give a year's Bible training to a native.
$50 will build a house of worship in an outlying village.
$200 will pay the salary of a native preacher for a year.
$250 will open a station in new territory.
$500 will buy a motorcycle for use in itinerating.
$1,000 will pay the salary of a new missionary.
$1,500 will build a church or a parsonage.
$2,500 will build an entire mission compound in Central Africa.
$10 will furnish the equipment for opening a kraal school.
$25 will keep a pupil in school for a year.
$70 will provide a scholarship for an Algerian boy.
$100 will build a dormitory in Central Africa.
$200 will pay the salary of a native teacher for a year.
$500 will build a workshop for an industrial school.
$1,000 will buy tools for a mission station.
$2,800 will pay for necessary irrigation.

$5,000 will equip the only printing press among a whole race.
$5 will provide quinine for one person for a year.
$10 will buy surgical dressings for a hundred cases.
$60 will pay the expenses of a native nurse for a year.
$75 will provide a year's treatment for a leper.
$600 will pay the salary of an American nurse for a year.
$800 will equip a sub-dispensary.
$1,000 will buy a year's supply for a hospital.
$1,200 will pay the salary of an American doctor for a year.
$5,000 will establish a small hospital.

CHINA

RESOURCES

China has a population of 400,000,000—the largest population of any country in the world, and one-fourth of all the world's people.

The population of China doubles itself in about 80 years; that of the rest of the world in about a century

It is probable that by the year 2000 China's population will be close to 800,000,000.

China has an area fifty times that of Japan, with a wealth of natural resources several hundredfold as large, but still only partially realized.

With a wealth of coal deposits as great as those of the United States, China is to-day still importing coal from Japan.

The Chinese are successful farmers and with them farmers have always ranked high in the social scale. They get the largest yield, per acre, per year, of any farmers in the world.

But in some sections a large portion of the tillable area is covered with the immovable graves of ancestors.

In one year China exported 68,160 tons of peanuts. China's exports of fruit, flour, meats and nuts run into millions of tons annually.

Though it is the largest cotton yarn market in the world, China has only 1,000,000 modern spindles; the United States thirty-two times that number.

INDUSTRY

Wages in China are unbelievably low. The women silk-reelers in Shanghai get from eight to eleven cents a day for eleven hours' work.

In the steel works at Hanyang, common labor gets three dollars a month; skilled mechanics get from eight to twelve dollars a month.

Prices of all commodities and wages of labor are rising. Wages for unskilled labor have risen fifty per cent or more in the coast cities.

In 121 of China's silk mills, out of the women and children employed thirty-five per cent are children under fourteen years of age.

China, however, is not entirely averse to modern labor-saving inventions.

On the other hand, she has cities of more than 100,000 population where the Standard Oil Company's kerosene lamps are the greatest luxury in lighting facilities, where there are no running water system, no sewer system and no telephones.

The Chinese are anxious to have "foreign" goods that are beneficial, but protest against harmful articles.

China has one of the world's best postal systems. Rates are cheaper and deliveries more frequent in Canton than in New York.

China has partially sacrificed her independence to the foreigners who engage in business in the coast cities.

In tonnage Shanghai is the world's seventh port.

China's foreign trade in the past thirty years has advanced from $80,000,000 to $400,000,000 (gold). It should be many times greater.

There were twenty-five to thirty thousand opium smokers in 1906 when the government forbade the consumption of opium and the growing of poppies.

Nor is the opium evil yet entirely eradicated. Recently the Chinese government agreed to buy 1,700 chests of opium held by the Shanghai Opium Combine and re-sell it in the form of "medicine."

The West has brought into China a dangerous substitute for opium. To-day half the world's cigarettes are smoked in China. After the expulsion of opium, five million dollars' worth of free samples of cigarettes were distributed throughout the Empire. Free distribution still goes on.

SANITATION

The number of deaths through ignorance, especially of children, is ghastly. The infant mortality rate is between sixty-five and seventy per cent.

For this the crafty witch doctor and the ignorant, filthy midwife are largely responsible.

In all China there are only 114 American hospitals. Eleven of these hospitals are Methodist, and 40 per cent of them are now closed for lack of staff.

But the outlook for the future is brighter. In 1917 between 75 and 100 women physicians were enrolled in mission colleges in China, and an even larger number of women nurses.

EDUCATION

The educational opportunity in China is the real key to her future. Ninety-five per cent of the population of China are illiterate. Not one woman in a thousand can read or write. Only 2 per cent of China's children are in school. A safe democracy under such conditions is unthinkable.

The tea-shops in China are like the "corner groceries" here. In these discussion-centers fully twenty-five per cent of the population become acquainted with Chinese current events.

A child in China has very small chance of being able to go to school. This is partly due to unsettled government conditions. Nearly 60,000,000 children are waiting for schools.

Methodism is directly responsible for 16,000,000 of these. Already Methodist-supported schools have an enrollment of 25,000 students.

Educational work is deeply involved with evangelistic. Thus the percentage of literacy in the church is well above the general average.

The students in China's schools to-day, who must guide her destinies to-morrow, are religiously adrift.

Communities everywhere are calling, frequently in vain, for Christian schools. The Methodist Episcopal Church could enroll 1,000,000 children in the village primary schools at once if it had teachers and equipment. The Chinese are ready to do their part in spreading education, by making liberal subscriptions for land and buildings.

The Methodist Episcopal Church has 598 elementary schools, 20 boarding high schools, 10 intermediate and higher boarding schools, one college, and a share in 4 union universities, with a total of 21,048 students.

There are also in China 11 Methodist Episcopal Theological and Bible training schools, with 557 students.

EVANGELISM

Methodists are exclusively responsible for the welfare of 80,000,000 Chinese—four-fifths as many people as there are in the whole United States.

Christianity is recognized by the Chinese government as a vital factor. Government schools and offices close on Sunday. Officials are friendly and often cooperate with missions.

In the early days, the missionary reached only the poorer classes. Now among all classes, government officials, scholars, and the illiterate masses, there is an openness to Christianity.

There are 3,000 native Methodist preachers in China.

The pastoral support in China has increased from nothing to sixty per cent.

In some districts, all salaries for native pastors are paid by the Chinese, while in others every dollar from America is matched with another from the Chinese church.

There is a splendid practical comity in China among all denominations. The field is clearly divided to prevent overlapping. There are over 40 interdenominational institutions in China.

Thousands of villages and towns for which the Methodist Episcopal Church is responsible are still without any regular Christian services.

Methodist Episcopal Mission work began in China at Foochow, in 1847. After 71 years, we have 65,900 members, 7,309 unbaptized adherents, and a strong native leadership of 3,000 preachers.

MEDICAL WORK

Chinese medicine, although possessing some value, is bound up with gross superstitions and magic.

It is quite inadequate to cope with such diseases as diphtheria, cholera, and plagues.

The Chinese know practically nothing of surgery except as they learn it from Western schools.

Only in a few centers have people awakened to questions of public sanitation.

Cities the size of Boston draw water from polluted rivers and wells.

Every city and village has open sewers.

Methodism's responsibility is to help the

Chinese establish hospitals, and provide doctors and nurses for a population equal to all of New England, and the Atlantic and Gulf States.

In West China alone we are responsible for 10,000,000 people, and we have only 2 medical men there.

Missionary physicians have special entrée to the upper classes.

Every hospital is understaffed. Five hospitals have no nurses, 6 have only one doctor each. Four hospitals are now without physicians and closed.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN CHINA

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	1,022	$666,588
Educational institutions and presses	42	
Hospitals and dispensaries.	13	
		1,055,075
Total property		$1,721,663

STAFF—

282 Missionaries and foreign workers
2,344 Native preachers and workers
1,117 Teachers

3,743 Total staff

Students and pupils	21,048
Membership	65,899
Sunday School scholars	44,898
Epworth League members	8,734
Unbaptized adherents	7,309

THE CENTENARY PROGRAM IN CHINA

1918-1922

PROPERTY—		
10	Institutional churches.....	
382	City and village churches..	
12	Missionary residences.....	
53	Native workers' residences	
	Buildings, land, equipment for above	
		$1,061,075
	Additional buildings and equipment for four university centers — Peking, Nanking, Fukien, West China	
21	Secondary schools — added equipment	
328	Primary schools — model day school buildings, etc.	
35	Teachers' residences.....	
		1,879,007
13	Hospitals—additional buildings and equipment.....	
13	Dispensaries	
9	Doctors' residences.....	
		660,300
	Total property and equipment	$3,600,382
	Endowment	1,806,667
STAFF AND MAINTENANCE—		
33	Missionary preachers.....	
474	Native workers.....	
		$535,516
65	Missionary teachers.....	
973	Native teachers.....	
		1,131,978

25	Missionary doctors	
14	Nurses	
101	Native doctors, assistants and others	
		$427,045
	Total staff and maintenance	$2,094,539
	Total requirements	$7,501,588
	From total receipts	865,620
	From home base	6,635,968

INVESTMENTS IN CHINA

$10 will support a rural Chinese evangelist for a month.
$100 will maintain a native pastor for four months.
$500 will house a pastor's family.
$1,000 will build a brick church.
$5 000 will build an institutional church.
$25 will give a student Christian instruction for a year.
$50 will make possible a Christian primary school.
$100 will maintain a student in theological school for a year.
$1,000 will provide a model primary school building.
$25,000 will erect a building in a university.
$50 will support a student nurse for a year.
$75 will equip a memorial ward.
$450 will support a trained native doctor for a year.
$650 will send an American graduate nurse to help an overworked doctor.
$1,000 will build or equip a dispensary.
$10,000 will build or equip a hospital.

EUROPE

The Methodist Episcopal Church has fields in the following countries, exclusive of enemy territory: Denmark, France, Italy, Norway, Russia, Sweden, Switzerland.

There is in Europe to-day the tragedy of an uncontrolled industrial situation, and unless the Church of God gets into that thing we shall have missed our opportunity for a thousand years.

Methodism is strategically located in all the European centers, unlike any other Protestant denomination, and therefore from its very position is able to do tremendous emergency work at once.

The Methodist plan is to expend millions in the work in Europe which will be raised in connection with their Centenary Campaign.

FRANCE

France ranks fourth in size among European countries.

France is a centralized, Parliamentary Republic, comprising a total continental area of 207,129 square miles, with an additional colonial area of 4,632,052 square miles.

In no other theater of war has the fighting approached in intensity that on the French front, and nowhere else has there been such utter devastation of once fertile land.

The total number of houses destroyed in France is estimated at a quarter of a million.

Losses during the war: 1914-1918—killed 1,400,000; maimed 1,000,000; tubercular, 250,000; blind, over 7,000; prisoners over 200,000.

About 20% of the land has been totally torn up. It is said by engineers that it will take $8,000,000,000 to restore the land and to reforest it, with 100 years of constant intensive cultivation.

There will not be man power enough to cultivate the farms in the old way. France must learn scientific farming or go under.

Until a dozen years ago religion was subsidized by the State, the Roman Catholic, Protestant and Jewish confessions receiving contributions from the budget according to their numerical strength.

By a law enacted then the Concordant was abolished and State maintenance of Roman Catholic, Protestant and Jewish clergy came to an end. No religion is now recognized by the State.

More than 200 French Protestant ministers' names have been reported in the casualty lists of the war.

The Protestants are most numerous in the south of France. The Jews are

supposed to be decreasing, and number less than 10,000, being mostly in the large cities, such as Paris, Lyons and Bordeaux.

Methodism in France was carried to the Channel Islands as early as 1779 by English soldiers; Wesley himself preached on these islands in 1787, and went to the mainland in 1790.

Our French Mission was begun in 1907 by Bishop Burt. Under the enthusiastic direction of Dr. Ernest W. Bysshe its activities have broadened to meet the needs and stress of the war conditions, and yet its spirit has remained unchanged.

The Mission now seeks to obtain $150,000 to purchase an estate of 450 acres near Paris, completely equipped, where 250 boys may receive the best training in farming or industrial pursuits, or, if fitted for it, in professional lines.

The total population of the France Mission Conference district is about 4,000,000, of whom considerably less than a million have any other than the most nominal connection with the Roman Catholic Church.

We are the only American Church in France to-day. Ours are the opportunities and obligations. We can do our part so that the reconstruction of France may be not alone material and humanitarian, but also spiritual.

There is a crying need and a great field for Christian literature of a high order, but it must be perfectly adapted to the French people.

We shall never have a strong aggressive Methodist Episcopal Church in France until we train our young pastors in our own institutions.

We have seven stations, nine out-appointments, one church building valued at $4,000, one missionary family, nine pastors and workers, of whom two are mobilized and one has been discharged from the army, and two pastors seriously wounded; 655 members and probationers, 556 adherents.

We cannot expect French people with their ideals of decency and their artistic tastes, so highly developed, to rally to our Church or to believe in its permanence while we have only renovated stores or sheds in which to meet.

We have 13 Sunday Schools and 248 Sunday School pupils. Sunday School work is very difficult in France.

BELGIUM

Over 96% of the Belgian territory of 11,372 square miles was held by the Germans, with all the coal fields and iron mines.

There were nearly six million people in practical bondage to the Germans all of whom will be totally unable to support life unaided for a number of years after they are liberated.

All their skilled workers have been deported or killed. Their soil has been devastated to a depth ranging from 10 to 18 feet; much has been deforested, and practically all the land rend-

ered unfit for agricultural work for at least 20 years.

It is estimated that over 700,000 have been killed or have died from exposure and privation.

More than 300,000 Belgians were deported.

Over 500,000 refugees fled the country. One-half of them were received in France, 180,000 in England, and 95,000 in Holland.

Nearly 150,000 were maimed either as fighting men or as civilians.

There are 1,500,000 destitute Belgian children.

There were 300,000 French refugees in Belgium driven out of Northern France by the Germans. These have been cared for out of the meager stores of the impoverished Belgians and by the Commission for Relief in Belgium.

In Belgium approximately twenty thousand buildings have been destroyed, most of them for no evident military reason.

There is a strong Protestant Church in Belgium though this has usually been considered a Roman Catholic country.

The membership consists of 40,000 adherents.

The Protestant Churches are passing through a fiery trial. Fighting has taken place along the line of our mission stations.

The houses of many of our church members have been destroyed. Some

were blown up because they were in the firing lines of the forts.

The task of restoration in its every phase must be shared by Methodism in America.

ITALY

The area of Italy covers 110,550 square miles.

Cost of war to Italy has been nearly $10,000,000,000. The per capita debt is $555.05.

Killed—about 450,000.

Maimed—about 550,000. These include 50,000 tubercular cases returned from Austria.

Blinded—over 5,000. These and the tubercular cases are being cared for in Rome and in Tunis.

In addition to the prisoners of war, Italy is caring for over 200,000 Serbian refugees.

Italy's two greatest needs at the present are education and a free church.

In 1862 there were 32,975 Protestants of various sects in Italy; in 1901 there were 65,595; 1911, the number had grown to 123,253, which means that in ten years it had almost doubled.

Of the number of Italian Protestants in Italy to-day about 10,000 are Methodists.

The Methodist Episcopal Church already has achieved much in Italy through educational institutions, of which there are five in the Rome district alone. There is an industrial school for poor boys in Venice. The Casa

Materna, an orphanage in Naples, can accommodate 100 children.

RUSSIA

Russia is larger than all the other countries of Europe combined. From the western border to the Behring Strait or Vladivostok it is fully 6,000 miles—a two weeks' journey on the Trans-Siberian railroad.

According to the latest statistics as published by the "Central Statistical Committee" in 1911 the population of this great Slavic Empire was 169,003,400.

Before the war, Russia in Europe had a population of 123,618,700, and an area of 1,887,028 square miles. By secession and conquest Russia has lost about 20% of her territory and 25% of her people.

4,000,000 Russians have been killed in this war including those lost in internecine warfare.

10% of the territory devastated has been the result of civil warfare.

Total property destroyed, $875,000,000.

There are more than 25 different nationalities and languages within the confines of this empire. Russians about 111,000,000; Turks and Tartars 18,000,000; Poles about 10,500,000; Ugro-Finns, including Karelians and Esthonians, 7,600,000; Jews more than 6,500,000; Lithuanians and Letts 4,000,000; Germanic, including Swedes, 2,700,000; Cartwelians 1,850,000; Caucasian tribes 1,500,000; Armenians 1,

500,000; Mongolians about 700,000; other nationalities about 3,500,000.

Three-fourths of the 169,000,000 Russians are engaged in agriculture and are mostly illiterate peasants.

Statistics show that in European Russia alone there are more than 5,000,000 births a year with some 3,000,000 deaths, thus leaving a respectable margin of 2,000,000 increase in population annually.

Religiously Russia's 169 millions are grouped approximately as follows:

Greek Orthodox (Pravoslavne)	118,000,000
Mohammedans	18,000,000
Roman Catholic	15,000,000
Jews	6,500,000
Protestants	8,000,000
Other Christians	1,500,000
Other non-Christians	850,000

Theodore Roosevelt in a letter to Dr. John R. Mott said: "No nation so much as Russia holds the fate of the coming years."

Perhaps no other nation in Europe is in greater need of religious, intellectual and social assistance than this great Empire with its 169,000,000, less than 10,000,000 of whom have ever heard a so-called Gospel sermon.

Missionary enterprise is carried on through the Methodist Episcopal Church in Petrograd, and the Russian-English Christian Advocate is published there.

SWEDEN

Sweden has an area of 172,000 square miles.

The Sweden Conference was organized in 1876. There were then 53 ministers, 32 churches and 5,663 members.

Sweden reports 153 members of Conferences; 181 local preachers; a church membership of 17,637; 18,863 children in Sunday Schools; 6,015 seniors and 4,128 juniors in Epworth Leagues. Also there are Methodist Brotherhoods, Deaconess work with headquarters in Stockholm and Gothenburg; a theological school, a book concern, a weekly paper for the Sunday school and one for the Church, and a Young People's Monthly. For evangelical work in Sweden we need $1,787.00.

One of the most important features of our work in Sweden is that of the Swedish Theological Seminary at Upsala, whose graduates become pastors in Sweden and Finland.

NORWAY

Norway has an area of 123,000 square miles. Only a thousandth part of the surface can be cultivated. The Norway Conference was organized in 1876 with 6 elders, one deacon, 8 probationers and 2,798 church members.

There are 56 churches in Norway, 11 of which are self-supporting.

DENMARK

The whole country is so flat that the highest point above sea level is 560 feet. The population is about 2,500,000 and one-fourth of these live in the capital city. The people are nominally Protestant. 60% of the people are engaged in agriculture.

A Central Mission located in the slum district of Copenhagen looks after the down-and-outs and carries on an employment agency, a bureau of adoption for poor children, and a day nursery.

SWITZERLAND

There is complete and absolute liberty of conscience and creed in Switzerland. No one is bound to pay taxes especially appropriated to the defraying expenses of a creed to which he does not belong.

Switzerland has an area of 16,000,000 square miles; no part of it is within 100 miles of the sea.

The arable land is only about one-eighth of the whole surface. The population is a little over 3,000,000. Two-thirds of the population are Protestant and one-third Roman Catholic.

The work of the Methodist Episcopal Church was extended in 1856 from Germany to Lausanne and Zurich.

In 1886 the Switzerland Conference was constituted as a separate organization. There were then 25 preachers in full connection and one on trial.

BULGARIA

With a population of over 4,250,000, Bulgaria contributed for the time she was at war some 400,000 men. Her casualties were over 10% of this gross amount; in fact, one out of every hundred men, women and children were killed. The population is mostly of Slavic origin.

SERBIA

Killed (estimated): Disease killed 600,000 in one year of the war; over 400,000 later; 22%. Another 1,000,000 is estimated to have fallen. 22%.

Refugees (estimated): 200,000 refugees are in Italy, 4%.

Territory devastated (estimated): of the approximate 34,000 square miles about 20,000 have been ruined, chiefly agricultural and grazing lands, 58%.

FINLAND

Methodism has been in the Grand-Duchy of Finland for thirty years, and for fifteen years legally established, working with much success among the Finns and Swedes, while in Russia our work has been developing steadily among various nationalities. We now number 12 preachers, 15 preaching places, 6 chapels, 19 Sunday Schools with an enrollment of 761, and a Deaconess Home doing a splendid work among the sick and needy.

INDIA

FACTS TO PONDER

There are 315,000,000 people in India, one-fifth of the world's population.

This population includes 217,000,000 Hindus, 66,000,000 Mohammedans, 10,000,000 Buddhists, 10,000,000 Animists, 4,000,000 Christians and 8,000,000 unclassified.

India embraces 1,802,657 square miles.

It has 175 persons to the square mile. The United States has 27.

India worships 330,000,000 deities and has 5,500,000 Holy Men, who live by begging.

The members of more than 30,000 castes and sub-castes in India cannot eat or drink together, intermarry or have any form of intercourse.

50,000,000 outcastes, the lower caste, have no social or religious privileges.

Outcasts are not permitted to enter a temple or to speak the name of the Indian gods.

India gave Buddhism and Hinduism to the world.

The woman in India has a hard lot.

Baby girls are never welcomed and are often murdered.

The girl is in bondage to her father.

The wife must give absolute obedience to her husband.

The widow is the ward of her sons.

A woman is regarded unworthy of an education.

A widow suffers every obloquy, her head is shaven, she is deprived of her jewels, and clothed in coarse garments.
There are 26 millions of these widows.
400,000 of them are under 15 years of age.
Women have had a large part in medical work in India, for they alone can reach the women secluded in the Zenanas.
India has 730,000 villages in which 80 per cent of its population live.
Filth and unspeakable immorality characterize many of these villages.
There is little knowledge of sanitation.
The missionary doctor has to work against heavy odds of superstition and fear.
The village farmers scratch the top of the soil with antiquated wooden plows.
Millions are always hungry in a rich land which raises two crops a year.
The average annual income per capita is $9.00.

ILLITERACY'S CHALLENGE

India's illiteracy is a challenge to Christian education.
288,000,000 are unable to read or write.
Ignorance and superstition abound.
In the intellectual and religious unrest among the student class of India there is a real opportunity.
Education is one of the greatest needs of India.
In its train follow social elevation and relaxation of caste.

A strong type of educated Christian leadership is needed.

Schools for girls and widows are being established.

A Hindu Woman's University is planned.

54,000,000 people in India are dependent on the Methodists of America for the blessings that accrue from being able to read and write.

SIGNS OF A NEW DAY

The dominating fact in the life of India to-day is a new national consciousness.

In politics it is a movement towards national unity, democracy and self-government.

In social life it is a striving to break the fetters of caste.

In the religious life its most striking expression is in the Mass Movement toward Christianity.

India's new national consciousness presents to the Christian Church an increased need and opportunity.

Christianity has that for which India is seeking.

An active spirit of social reform is abroad.

India sent 1,500,000 fighting men into the World War.

These men will return with new vision and demands.

The caste system received a heavy bombardment of common sense on the firing line in France.

The business of Christianity in India to-day is to quicken the spiritual forces which are the soul of liberty and progress.

During the past ten years Buddhists increased 11 per cent, Mohammedans 6 per cent, Hindus 4 per cent and Protestant Indian Christians 48 per cent.

THE MASS MOVEMENT

The Mass Movement of the lowest classes in India toward Christianity is the greatest missionary phenomenon since the Christian Church was founded.

It is the dominating fact in the missionary situation in India to-day.

Entire villages are seeking Christ.

The daily wage of the members of the Methodist Episcopal Church who have come in through the Mass Movement averages 3 cents.

They labor under pitiless social oppression.

They live in small mud houses.

They sleep on the ground.

Millions eat only one meal a day.

The outcasts are allowed to own only a broken dish, a hoe and a donkey.

Toil, burdens, injustice, plagues, hunger and pain are their heritage.

The Methodist Episcopal Church alone baptized 40,000 in 1915. At present it is baptizing 1,000 a week.

In 1918 over 150,000 were refused baptism for lack of Christian teachers.

There are 6,000,000 now asking for instruction and Christian baptism.

If they are refused baptism they will become hostile to Christianity.

If baptized without instruction they will become a menace.

If furnished teachers and pastors they will become a strong, intelligent Church.

A million a year might be baptized if pastoral care and teaching could be provided.

Many outcastes are to-day India's leading educators, preachers, lawyers, doctors, civil engineers, contractors and merchants, because of Christianity.

Their homes are modern and compare favorably with those of their high caste neighbors.

Along each of the avenues of approach, education, medicine and straight evangelistic work, the Mass Movement is an insistent challenge.

METHODISM IN INDIA

Methodism began its work in India in a cow stable in 1856.

There are now 335,000 members of the Methodist Episcopal Church in India.

Of every 100 of these 16 can read.

60,000 Methodist children are without schools.

There are 20,000 Epworth Leaguers and 139,000 Sunday School pupils.

The educated classes are great readers.

Christian literature of a high type is needed in large quantities.

The Methodist Episcopal press at Lucknow and at Madras has a remarkable record of services in seven languages. There is a great demand for books in the vernacular for Christian converts, text-books for Methodist schools, and books which will convey to non-Christians the essential truths of Christian faith.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN INDIA

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	823	$920,994
Educational institutions and presses	62	
Hospitals and dispensaries	4	
		1,449,739
Total property		$2,370,733

STAFF—

235 Missionaries of the Board—men, 121; women, 114
74 Anglo-Indian assistants
6,254 Native preachers and workers
2,713 Teachers

Students and pupils	40,588
Membership	337,728
Sunday School scholars	139,537
Epworth League members	19,598
Unbaptized adherents	Not given

THE CENTENARY PROGRAM IN INDIA

1918-1922

PROPERTY—		
275	Rural chapels	
450	Preachers' houses	
45	Missionary residences	
	Land for above	$1,117,262
100	Village schools	
1,000	Teachers' houses	
15	Missionary residences	$1,554,951
	"The Butler Memorial"—Delhi Mission Center	
	Added plant for Secondary High and Theological Schools and for the Lucknow College	
	Improvement and development of three hospitals and a dispensary	47,500
	Total property and equipment	$2,719,713
	Endowment	$1,247,000
STAFF AND MAINTENANCE—		
1,050	Native workers	
74	Missionaries	$906,876
1,300	Rural teachers	
20	Missionaries	717,490
14	Native workers—nurses and others	
4	Missionaries—doctors and nurses	33,490
	Total staff and maintenance	$1,657,856
	Total requirements	$5,624,569
	From local receipts	279,787
	From home base	5,344,782

$20 supports an orphan in school a year.
$25 supports a boy in boarding school a year.
$35 buys a bicycle for a village pastor.
$35 supports a college student for a year.
$50 pays salary of a primary teacher for a year.
$50 supports a Bible training school student a year.
$60 pays a village pastor's salary for a year.
$60 sends a gospel to 6 or 8 pleading villages.
$100 supports a village primary school a year.
$100 builds a village church.
$200 supports an ordained preacher a year.
$200 builds a village school building.
$250 pays the salary of an Indian District Superintendent a year.
$500 builds a modern "Circuit Center"—Institutional church.
$2,000 builds a grammar school building.
$5,000—$10,000 builds a high school building.
$600 equips a high school laboratory.
$500—$1,000 builds a school dormitory.
$2,000—$4,000 builds a memorial church, buys a motorcycle or a Ford car, and doubles a missionary's efficiency.
$600 endows a high school scholarship.
$800 endows a college scholarship.
$8,000 endows a headmastership in a Christian school.

JAPAN

THINGS TO KNOW

The area of Japan equals 148,756 square miles.
The population includes 54,000,000 people.
The Japanese are hard workers.
They are ambitious, aggressive, courteous, self-reliant and economical.
Japan is a world factor.
It is the land of achievement.
It occupies a position of leadership throughout Asia to-day.
In the World War Japan presented the curious spectacle of a feudal and autocratic nation ostensibly fighting to make the world safe for democracy.
Efficiency is Japan's watchword, success its purpose.
Yesterday Japan copied other nations.
To-day Japan is discovering and inventing.
The army, police and medical systems are modelled after Germany.
The judicial system comes from France.
Intensive farming was learned from China.
Japan modelled its telegraph, postal and banking systems after America.
The navy and merchant marine is of English pattern.

IN EDUCATION

The teaching of religion, and ethics founded on religion, is prohibited in the schools.
The schools teach patriotism and loyalty

without giving them a reasonable and fundamental basis.

Japan has a system of universal education which enrolls 98 per cent of the children of school age.

Thousands of students from China, Korea, the Philippines and India come to her schools and colleges, making these islands a strategic point for Christianity.

Out of thirty thousand of college grade in Tokyo, nine-tenths definitely enrolled themselves as without religion.

Among the influential student class agnosticism, selfishness, and materialism are destructive forces.

There is a Protestant communion of 150,000 members in Japan.

Great Christian missionaries had much to do with launching the new educational system in Japan.

The demand for admittance to Christian schools and colleges is greater than can be granted.

The Aoyama Gakuin at Tokyo provides collegiate, theological and preparatory training for six hundred Christian students.

Western industry and commerce, which break down old moral restraints without bringing any new moral or religious power, is the "White Disaster" for Japan.

INDUSTRIAL AWAKENINGS

The shriek of Japan's factory whistles may herald only a curse to Japan and the East.

The number of factories in Japan increased from 125 to 20,000 in 34 years.

A vigorous moral and social conscience is needed to protest against the waste and cruelty of child labor in Japan.

Nothing but the Christian conception of the worth of the individual will save Japan from the wide destructiveness of modern machinery driven by commercial greed.

One-half of Japan's industries are conducted with modern machinery.

The majority of female workers are under twenty years of age.

More people die yearly of tuberculosis in Japan than were killed in the Russo-Japanese War.

Government statistics declare that out of every 100 girls to enter factory work, 23 die within one year of their return home, and 53 per cent of these die of tuberculosis.

Among the tragic factory laws of Japan is this: "Little children shall not work before four in the morning nor after ten at night. Women may not work more than 12 hours a day, except in unusual circumstances."

Notwithstanding the small percentage of arable territory in Japan sixty per cent of the population is directly engaged in agriculture.

RELIGION IN JAPAN

The gods and goddesses of Shinto, the primitive religion of Japan, number 8,000,000.

Shinto is the religion of the majority of the upper classes.

Buddism is the strongest rival of Christianity in Japan.

Pessimism is the keynote of Buddhism.

It came to Japan 1,500 years ago from China by way of Korea.

Temples of Buddha are full of ritual, ceremony, candles, incense, images and processions.

No force could be introduced into Japan so strong and beneficent as Christianity.

Out of 55,000,000 people there are only about 150,000 native Protestant Christians in Japan.

26,000,000 are absolutely untouched by the Word of God.

Millions have never heard Christian teaching.

In the last three years 1,200,000 copies of the Bible were sold in Japan.

METHODISM IN JAPAN

Methodism in Japan is in a unique position, unmatched in any other land.

The Japanese Methodist Church was formed in 1907 out of members of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canadian Methodist Church.

The Japanese Methodist Church grew out of Church unity in the field and the rise of the native church to self-direction and self-support.

The Methodist Episcopal Church contributed 45 churches and 5,500 members.

The Japanese Methodist Church has 19,570 communicants, 384 Japanese workers, 134 ordained ministers, 177 churches and 34,384 enrolled in its Sunday Schools.

While the number of Sunday School scholars has increased over three and a half times in fourteen years there is still only one child in fifty connected with a Sunday School.

The Board of Foreign Missions of the Methodist Episcopal Church has in Japan two schools and one publishing house, with a total property valuation of $270,000; forty-one missionaries; forty native teachers, and 1,051 students and pupils.

THE CENTENARY PROGRAM IN JAPAN AND KOREA

1918-1922

PROPERTY—

46 Churches—Japan
48 Churches—Korea
10 Parsonages—Japan
12 Mission Houses and Residences—Japan
3 Missionary Residences—Korea

$453,865

Additional Buildings and equipment for

9 Primary Schools—Korea
3 High Schools—Korea
1 High School (Chinzei)—Japan
1 Christian College (Chosen)—Korea
1 Christian College (Aoyama)—Japan
1 Union Theological Seminary—Korea

2 Bible Institutes—Korea
1 Publishing House—Japan
$944,339

Additional Buildings and Equipment for
4 Hospitals—Korea
2 Dispensaries—Korea
1 Union Medical College—Korea
$58,730

Total property and equipment $1,456,934
Endowment 641,500

STAFF AND MAINTENANCE—
18 Missionaries—Japan
12 Missionaries—Korea
81 Native Preachers—Japan
$269,582

18 Native Teachers—Japan
17 Native Teachers—Korea
174,878

4 Doctors—Korea
3 Nurses—Korea
24 Native Assistants—Korea
63,834

Total staff and maintenance $508,294
Total requirements $2,606,728
From local receipts 267,683
From home base 2,339,045

INVESTMENTS IN JAPAN AND KOREA

$50 will support a boy in boarding school for a year.
$75 will give a year's scholarship in theological school.

$125 will pay the yearly salary of a Korean teacher.
$500 will buy needed laboratory equipment.
$600 will build a Bible Institute which will become self-supporting.
$800 will build a dormitory in a Korean school.
$2,000 will build a residence for foreign teachers.
$25 will organize a Sunday School and maintain it for a year.
$100 will support a Bible woman for a year.
$125 will support a native preacher for a year.
$650 will build a church in Korea.
$50 will furnish a free bed in a mission hospital.
$100 will aid in the purchase of instruments.
$250 will build a ward in a hospital.
$350 will build a home for nurses in training.
$1,200 will equip a dispensary.
$2,000 will buy an *X*-ray machine.
$50 will support a boarding school pupil.
$75 provides a scholarship in a theological school.
$10,000 will build a high school or college dormitory.
$50,000 will build a college building.

KOREA

THE WAY TO THE EAST

Seoul, the capital of Korea, is 48 hours from Tokyo and 46 from Peking.

Korea includes 84,000 square miles.

It has 16,500,000 people.

A quarter of a million of them are Christian.

The peninsula of Korea, with its outlying islands, is nearly equal in size to Minnesota or Great Britain.

Korea has been almost exclusively an agricultural nation.

All overland travel before 1900 was on foot, by chair or on the back of a pony.

The trend of the present-day Korea is to industrialism.

Beet-sugar factories, iron refineries, paper mills, leather factories, and other industries make Korea a fertile field for manufacturers to cultivate.

This new development brings with it a gripping problem.

Only the Christian spirit among employers can prevent Korean women and children suffering from factory evils.

Arithmetic and higher mathematics, geography, grammar and natural science were first introduced into Korea by the Christian schools.

Through Christian influence early marriage is now, at least theoretically, forbidden by law.

AN EDUCATIONAL OPPORTUNITY

The Koreans are keen, intelligent, and eager for education.

Modern schools are increasing in Korean cities.

These State schools cover the first four years only and can accommodate but 10 per cent of the children of school age.

In most of Korea's 1,584 native schools the basis of study is still the Chinese classics.

Korea must have trained native leadership.

Schools are necessary for this training.

The government has separate schools for Koreans and Japanese.

Korea depends on Church schools for its leaders.

Until Christian missions entered Chosen less than ten per cent of the population and practically all the women were illiterate.

The Koreans love education above all things.

The Korean youth needs an education that banishes indolence, the bane of Korea-of-the-past.

Industrial education in Christian and Government schools is fast overcoming this condition.

The tradition of woman's isolation in Korea has in the past shut her off from the opportunities of education.

Mission schools, with their emphasis on the dignity and position of wo-

men, have opened a new door for her.

To-day several thousand Korean girls are in school, being trained to a sense of neatness, cleanliness and industrial skill.

PHYSICIANS NEEDED

Korea's history is blotted by the ravages of disease.

Cholera, typhus, smallpox and the bubonic plague formerly carried off thousands yearly.

There are still in Korea many boys whose bodies are marked with scars made by native doctors who burned the skin with red-hot punk to cure the devils.

The mission schools and hospitals have now almost driven these quacks out of business.

Sanitary laws and official control over food, drink and drugs have made a new Korea.

The Swedish Methodist Episcopal Hospital at Wonju provides the only Christian doctor among 400,000 people.

There is only one other trained physician in an area of 9,000 square miles.

Medicine is one of Korea's great needs.

Less than 2,000,000 Koreans know what a hospital means.

Spirits and disease are inextricably entangled in the Korean's mind.

Three Korean babies out of every five die in babyhood.

KOREA'S RELIGION

The religion of Korea is a mixture of ancestor worship, Animism, Taoism and Buddhism.

There are more gods than people in Korea.

The natives are in constant fear of the wrath of some of these gods.

The all-round Korean, when in society is a Confucianist, a Buddhist when he philosophizes, and a spirit-worshiper when he is in trouble.

Dragons, devils, elves, imps and goblins enliven the religion of Korea.

The Christian Korean has constructed a pocket in his clothing, known as "the Bible pocket."

The native Christians, especially in the small towns, will make sharp sacrifices out of their few cents' daily wage to lift a mortgage from their modest little church.

In no country has it been more evident that the work of Christian missions has paid than in Korea.

TO INFLUENCE THREE NATIONS

The customs, superstitions and religions of both China and Japan have influenced Korea.

Every dollar invested in Christian missions in Korea serves there and in Japan.

Chinese students returning from Christian countries are watching Korea.

The spirit of materialism is abroad in both Japan and Korea.

Christianity must meet Japan's best to overcome this danger.

A strongly Christianized people in Korea will open up undreamed-of possibilities in China.

It will affect Japan tremendously.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN KOREA

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	596	$95,529
Educational institutions and presses	11	
Hospitals and dispensaries	4	296,411
Total property		$391,940

STAFF—

41 Missionaries and foreign workers
689 Native preachers and workers
437 Teachers.
1,167 Total staff

Students and pupils	7,899
Membership	24,069
Sunday School scholars	33,249
Epworth League members	Not given
Unbaptized adherents	Not given

THE CENTENARY PROGRAM IN KOREA

(See page 54.)

MALAYSIA

WHERE RACES ARE A-MAKING

Malaysia includes the Malay Peninsula and the surrounding islands in Southeastern Asia.

Malaysia could maintain ten times its present population.

More than one-half the world's supply of tin comes from the Malay Peninsula.

The Peninsula is also the leading country in the production of cultivated rubber.

The wealth of Malaysia attracts about 500,000 immigrants every year from southern China and southern India.

These fuse with the Malays.

The Chinese become the merchants, and much of the business of the archipelago is in their hands.

The Indians are interested chiefly in agriculture.

The "wild man of Borneo" still exists in the savage Dyak.

Sixty-nine languages and dialects are employed in Singapore alone.

This meeting-place of the East and West—Singapore—is the strategic point in Malaysia.

Singapore is the third port of the Orient, and even before the war surpassed Liverpool's yearly shipping record by 1,000,000 tons.

European and allied races own or control the big business of the city.

Sanitation is unknown in Malaysia.
80 per cent of the Javanese are victims of some disease.
The Methodists have a hospital in Java —the only one in Malaysia—and a doctor in West Borneo.
The Dutch Government has offered to pay three-fourths of the cost of building hospitals and to provide for their upkeep if the Methodist Mission will furnish the doctors and nurses.

EDUCATION IN MALAYSIA

A circle around Singapore with a radius of 1,200 miles would take in a population of over 60,000,000 people, yet in that area there is no school of college grade.
Probably about five per cent of the native Malay men can read and write, not more than one per cent of the women.
Two-thirds of all the scholars in the schools are Chinese.
The usual type of Malay school is a hoax.
It is conducted by a Moslem who managed to learn the Arabic alphabet and to recite, without understanding, parts of the Koran.
This entitled this man to visit Mecca, whence he returns a sacred personage in the eyes of the ignorant.
He profits by this superstition and thereafter does nothing but extract large fees from the natives for his so-called schooling.

The most popular grammar of the Malay language, and the only complete English-Malay dictionary, was written by Dr. W. C. Shellabear, for twenty-five years a Methodist missionary in Malaysia and probably the foremost Malay scholar.

The Anglo-Chinese School, founded by Bishop W. F. Oldham when he went as a pioneer Methodist missionary to Singapore, is now the largest educational institution in the Far East, outside of Japan.

Now even the Dyaks are asking for schools and the Government has agreed to erect buildings if the Missions will supply native teachers.

The same offer, however, has been made to the Arabs, who will seize the opportunity to extend Mohammedanism, if Christians do not respond first.

THE RELIGIOUS SITUATION

It is estimated that there are 30,000,000 Mohammedans in the archipelago, practically all native Malays.

With a population of 306,000, Singapore, the radiating center of Malaysia, has only three Methodist churches.

The Methodists are the only American missionaries in Malaysia.

Probably not more than one-fourth of the expenses of the Malaysia Mission has been supplied by the home treasury, for the institutions are practically self-supporting.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN MALAYSIA

1918

PROPERTY—

	No.	Valuation
Churches, parsonages, chapels, homes	65	$147,629
Educational institutions and presses	18	
Hospitals and dispensaries	1	309,903
Total property		$457,532

STAFF—

84 Missionaries and foreign workers
140 Native preachers and workers
301 Teachers

525 Total staff

Students and pupils	7,588
Membership	4,443
Sunday School scholars	4,669
Epworth League members	818
Unbaptized adherents	1,559

THE CENTENARY PROGRAM IN MALAYSIA

1918-1922

PROPERTY AND EQUIPMENT—

25 Chapels	
14 Missionary residences and parsonages	
Land for above	$228,400
18 Village schools	
7 Boys' boarding schools	
1 Orphanage and preparatory school	

1	High school	
1	College	
2	Theological schools.....	
5	Teachers' residences.....	
		$478,700
10	Hospitals	
2	Doctors' houses.....	
		$185,000
	Total property and equipment	$892,100
	Endowment	400,000
	STAFF AND MAINTENANCE—	
27	Native preachers.....	
20	Missionaries	
	.....	$184,660
10	Pastor-teachers	
1	Missionary teacher.....	
	.....	13,850
10	Doctors	
2	Native workers.....	
	.....	64,860
	Total staff and maintenance	$263,370
	Total requirements.....	$1,555,470
	From local receipts.....	382,520
	From home base	1,172,950

INVESTMENTS IN MALAYSIA

$200 with the assistance of the natives will build a parsonage.

$250 will aid the natives in paying the yearly salary of a preacher.

$800 will take care of a Chinese preacher for a year.

$850 will buy an automobile for an itinerating preacher.
$1,000 with the aid of the natives will build a church.
$2,000 will buy a motor boat for use in the islands.
$40 will support a student in Bible training school for a year.
$200 will open a village primary school.
$300 will aid in the translation and publication of needed books.
$850 will pay the salary of a native teacher in Anglo-Chinese College.
$2,000 will build a preparatory school.
$2,100 will pay the yearly salary of a foreign preacher.
$1,000 will be our part toward the hospital at Pontianak.
$1,000 will be our part toward the hospital at Palenbang.
$2,500 will be our part toward the hospital at Bandjor.
$3,000 will be our part toward the hospital at Boemiajoe.
$4,000 will be our part toward the hospital at Atjeh.
$10,000 will be our part toward the hospital at Soerabaja.

MEXICO

OUR SOUTHERN NEIGHBOR

Mexico will be a source of ceaseless anxiety to the people of the United States until its national thinking and ideals are brought to higher levels.

The salvation of Mexico is not application of force from outside but the development of new forces on the inside.

The only solution of the Mexican problem is an invasion of Christian preachers, teachers and physicians, the establishment of churches, schools and hospitals, in order to enable Mexico to realize her own destiny of self-government, and moral and spiritual progress.

The United States Government spent money enough in the patrol of the Mexican border the first six months of military occupation to build a college, a hospital, a church and a social settlement, all magnificently equipped, in every town of over 4,000 in the Republic of Mexico and to provide for their maintenance for ten years.

Mexico has 15 millions of people. Eighty per cent are illiterate and unused to democratic institutions such as ours.

Both the aboriginal inhabitants, the Indians, and the mixed race of Spanish and Indian stock, are peons.

They are attached to estates frequently a million acres in extent.

They have no land of their own and are kept in ignorance and poverty.

These people often become bandits.

Among such illiterate people there can be no intelligent public opinion to make possible a stable representative government.

Schools are few in number, and even in peace times no attempt is made by the Mexican government to overcome illiteracy.

Among the Indians, who constitute 40 per cent of the population, education is unknown.

Mexico has suffered greatly from revolution, famine and disease.

Mexico is in a state of debt, slavery and peonage.

90% of the land is held by a small fraction of the population.

In Mexico the Roman Catholic Church has been the relentless foe of free thought and speech, of a free press and free public schools.

It has been the agent of the rule of oppression and the means of exploiting the people.

Foreign religious leaders, under the new constitution, priests or ministers, are not allowed to do religious work in the country.

This provision is designed to kill the political influence of the Roman Catholic Church.

It has not interfered with Protestant religious work.

Protestant ministers are not allowed to administer the sacraments but may remain in Mexico and teach, preach, and publish literature.

Superstition and immorality are interwoven into the religious life of the native.

For 400 years, since their discovery by white men—Mexicans have been without the Bible or a knowledge of the living Christ.

The sales of Bibles in Mexico increased over four times during the last few years.

The courage of missionaries in sticking to their posts in time of greatest need and danger has created a favorable disposition toward Protestant Christianity.

Many of the constitutionalist generals and other leaders are either Protestants or attend Protestant services.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN MEXICO

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	103	$319,950
Educational institutions and presses	4	
Hospitals and dispensaries	1	198,200
Total property		$518,150

STAFF—

21 Missionaries and foreign workers
143 Native preachers and workers
169 Teachers

333 Total staff

Students and pupils	5,469
Membership	8,043
Sunday School scholars	4,603
Epworth League members	2,992
Unbaptized adherents	11,320

THE CENTENARY PROGRAM IN MEXICO

1918-1922

PROPERTY—

77 Churches	
17 Parsonages, land, additions	$412,850*
66 Schools: buildings, land, furniture, equipment	183,050

1	Hospital: improvement, plant, equipment.	$4,400
	An adequate medical program is under consideration	
	Total property and equipment	$600,300
	Endowment	200,000
	STAFF AND MAINTENANCE—	
4	Missionaries	
78	Native teachers	$178,650
102	Native teachers	165,200
6	Native nurses and others	
4	Missionaries, doctors and nurses, and other maintenance expenses ..	65,475
	Total staff	$409,325
	Total requirements	$1,209,625
	From local receipts	395,360
	From home base	814,265

Includes $250,000 for new church and headquarters in Mexico, of which $200,000 is expected from sale of old property.

SOUTH AMERICA

ASTOUNDING STATEMENTS

In body, South America is a rugged giant with great riches at its command; in mind and soul, South America is stunted by illiteracy and irreligion.

South America may be termed the continent of superlatives.

It contains the highest peak in the Western Hemisphere; the loftiest navigable lake in the world; and the earth's greatest river.

South America is three times as large as China and four times as large as India.

Brazil alone is the fourth largest country in the world. It is larger than the whole of Europe.

The Argentine Republic could hold all of the United States east of the Mississippi, plus the first tier of States west of it.

Chile is called the shoestring republic. This narrow country is long enough to reach from New York to San Francisco.

Its area is four times that of Nebraska.

The Amazon river system has over 50,000 miles of navigable waterway, enough to tie two loops around our planet.

South America has larger unknown areas than any continent, not excepting Africa.

Mr. Roosevelt found an entirely unknown river system in Brazil, when he discovered the "River of Doubt."

Ignorance of South America in the United States is due to self-satisfied complacency.

The A B C countries of South America are Argentina, Brazil, and Chile.

They are the leading republics of South America.

Trade with South America has increased and expanded in many directions and a new knowledge of commercial and agricultural possibilities has quickened interest greatly.

The Panama Canal has brought the west coast of South America within easy reach of the United States.

It is a day's journey by train across some of the million-acre farms in Brazil and Argentina where they raise stock and grow rice, wheat, corn, alfalfa, tobacco and coffee.

Half the rubber of the world comes from tropical America.

Brazil produces three-fourths of the world's coffee supply.

Enough sugar is produced in one province of Argentina to sweeten this coffee.

The supposedly barren wastes of Peru yielded in one year 1,700,000 tons of sugar cane.

Our famous copper mines in Michigan, Montana, and Arizona are surpassed in richness by those on the west coast of South America.

More tin is mined in Bolivia than anywhere else in the world except in the Malay Peninsula.

Chile's nitrates fertilize the fields of the world and bring her an annual revenue in export duties of over fifteen million dollars.

POPULATION

Only a third of South America's population is of pure white blood. This is less than 15 million.

In Peru and Ecuador, only one person in seventeen is white; nearly three-quarters are Indian. The rest are Chinese and mixed.

Mixed races, such as white and Indian or white and Negro, form 40 per cent of the population of the continent.

There are several million Indians and other native peoples who have not been reached by any Church whatever and are as pagan as any tribes in the heart of Africa.

A million immigrants a year were pouring into South America before the World War.

They came from Italy, Spain, Germany, England, Holland, Scandinavia, Portugal, China, Japan and India.

There are over six million Africans among the twenty-five million people in Brazil, and many of them the crudest type of Negro on the American Hemisphere.

Chile's tillable soil is held by seven per cent of the population.

MORAL PROBLEMS

Illegitimacy robs many children in South America of normal home life.

We cannot overlook the fact that countries where 20 to 60 per cent of the people are of illegitimate birth, are lands of desperate moral need.

Alcoholism is rife on the west coast of South America. In Valparaiso, Chile, there is one saloon for every 24 men.

LACK OF SANITATION

There is a crying need in South America for education along the line of sanitation and public hygiene.

Open sewers run through the streets of many cities and in some sections smallpox is a continuous epidemic.

In Chile, which has one of the finest climates in the world, the death-rate is twice that of the United States or Western Europe.

Three-quarters of the children there die before reaching two years of age.

EDUCATION NEEDED

Three out of every four people in South America can neither read nor write.

Elementary schools are the least developed part of the educational system of South America.

In Brazil the rate of illiteracy is 71 per cent; in Argentina, 50 per cent; in Chile, 63 per cent; Columbia, 80 per cent. The rate in the United States is 7.7 per cent.

Bolivia recently offered a Presbyterian minister the position of head of its educational department, with full powers.

Ecuador called in a Methodist preacher to help in its normal schools and Peru is using American educators in the State schools.

Models for education everywhere are the Methodist Episcopal missionary colleges, such as Sao Paulo, the American Institute at La Paz, and the Girls' College at Santiago.

Universities and higher schools are for intellectuals or those of pure white blood.

The universities are non-religious. The students and professors are agnostic or openly infidel.

The large and well-equipped universities such as the one in Buenos Ayres are under State control and a strongly marked leadership of highly educated men.

The gigantic population which is certain in South America will be materialistic, agnostic, weak in moral character and spiritual ideals unless the Gospel of Christ can be built into the life of the continent.

Lord Bryce says: "It is a grave misfortune that both the intellectual life and ethical standards of conduct seem to be entirely divorced from religion."

SPIRITUAL DESTITUTION

Back of the moral needs of South America is a condition of spiritual destitution.

The Bible in South America is practically an unknown book.

The Gospel of a living Christ is an unknown story.

Again and again the priests have burned Bibles distributed by the missionaries who were then driven out of the villages where they were at work.

South America has been "The Neglected Continent" in Christian Missions.

The total number of ordained foreign missionaries in South America in 1916 was 320.

There was one ordained clergyman of evangelical churches for every 156,250 of the population.

In any of the ten republics of South America a missionary could have a city and dozens of towns for his parish.

In some of the countries he could have one or two provinces without touching any other evangelical worker.

There are more ordained ministers in the State of Iowa than in all South America, with Mexico and Central America added.

THE APPEAL TO US

The appeal of South America to Christian North America is strongly reenforced by two considerations.

First is the responsibility which its nearness and unity of interests with North America put upon us.

Second is the needs of its democracy: the necessity of a vital Protestant Christianity if the democracies are to be homes of freedom and justice.

Europeans who came first to South America were impelled by a spirit of adventure, lust for gold, and the desire for conquest.

The conquerors of South America were militarists from western Europe bent on errands of destruction and loot.

The founders of New England sought freedom to worship God and were driven by love for liberty.

The difference of purpose and ideals and racial stock of the settlers of the two continents explains much of the divergence between the history of the two continents.

The Pan-American Bureau, with headquarters at Washington, D. C., is a powerful organization under the active support of the President of the United States and the Presidents of South American republics, to promote closer relationships.

Two conferences of great importance were held in 1915.

One was a gathering of financiers from 21 American republics held under the auspices of the United States Government.

The second was a Pan-American Scientific Congress, bringing a different group of visitors from Latin America.

The Congress on Christian Work in Latin America, with 481 delegates from all Christian countries, met in February, 1916, at Panama.

The reports of this Congress are a most exhaustive study of social, educational and spiritual conditions of Latin America ever made.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN SOUTH AMERICA AND PANAMA

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	114	$1,372,422
Educational institutions and presses	16	313,518
Hospitals and dispensaries		
Total property		$1,685,940

STAFF—

137 Missionaries and foreign workers
239 Native preachers and workers
152 Teachers

528 Total staff

Students and pupils	2,608
Membership	14,966
Sunday School scholars	12,424
Epworth Leagues members	1,459
Unbaptized adherents	5,910

THE CENTENARY PROGRAM IN SOUTH AMERICA AND PANAMA
1918-1922

PROPERTY—	
86 Churches and chapels	
31 Parsonages	
4 Missionary residences	$1,472,725
4 Seminary and Training schools	
3 Colleges	
14 High schools	
29 Elementary schools	
1 Agricultural school	2,041,405
5 Hospitals	500,000
Total property and equipment	$4,014,130
Endowment	1,173,520
STAFF AND MAINTENANCE—	
64 National preachers	
24 Missionary preachers	$578,180
158 National teachers	
126 Missionary teachers	1,178,260
4 National deaconesses and nurses	
9 Missionary deaconesses and nurses	30,440
Total staff	$1,786,880
Total requirements	$6,974,530
From local receipts	1,350,326
From home base	5,624,204

SOUTH AMERICA INVESTMENTS

$10 will furnish needed lantern slides on the life of Christ.

$50 will purchase a horse for an itinerant preacher.

$75 will send a national preacher to theological school for a year.
$200 will provide equipment for a chapel.
$350 will pay the salary of a national preacher for a year.
$80 will build a chapel in unoccupied territory.
$1,000 will buy land for a church or a parsonage in a city.
$10 will pay the tuition of an Indian boy for a year.
$25 will maintain a child in primary school for a year.
$30 will keep a student in advanced school for a year.
$150 will send out a national primary teacher.
$200 will provide the equipment for a primary school.
$850 will send an Indian teacher into unoccupied territory.
$900 will buy land for an elementary school.
$50 will care for an out-of-door clinic patient for a year.
$150 will maintain a free hospital bed for a year.
$200 will support a national nurse for a year.
$250 will buy a share in a hospital of a hundred beds.
$360 will pay the salary of a national trained nurse for a year.
$750 will pay the yearly salary of a nurse from the United States.

PANAMA

THE WORLD'S CROSSROADS

The Panama Canal is like a turnstile between the two great ocean fields of the world: the Atlantic and the Pacific.

Through this gateway steamers from all over the world, and people of all nations, are constantly passing.

Here are two growing cities, Panama and Colon, strategic centers on what may become the greatest commercial highway on the globe.

A determined and successful fight was made against disease.

Yellow fever was stamped out with the elimination of the mosquito.

Extensive sanitary operations involved cleaning up towns, paving and draining streets, and installing sewerage systems.

Settlements were built which are the last word in sanitary engineering and construction.

It remains for the Church to add to this physical cleanliness moral sanitation and spiritual renewing.

THE RELIGIOUS CHALLENGE

The American missionary has attacked his problem with the same energy and enthusiasm which made possible the Canal itself.

Here is presented one of the most cosmopolitan problems of all Methodism.

Church and State have been thoroughly divorced.

The more intelligent natives are absolutely unbiased, and open-minded toward all religious teachings.

300,000 Indians live outside the Canal Zone, most of them in stark paganism with no Christian effort directed toward them.

All of Panama, outside the Canal Zone, has been given Methodism as its denominational responsibility.

METHODISM'S INVESTMENT

10 Methodist Episcopal missionaries, 4 foreign workers, and 9 native helpers constitute our entire force for the Panama Mission.

We have 3 congregations, an English, a Spanish, and a West Indian meeting in Panama, and one Spanish society in Colon.

Panama College afforded primary and grammar school instruction, in 1918, to 80 boys and 100 girls.

Guachapali School at Panama has 45 boys and 65 girls from the homes of poor West India Negroes of the tenement district of Guachapali City.

THE FUTURE PROGRAM

The Centenary plans to reopen the Methodist Episcopal Church at Colon, now closed for lack of workers.

Our working force must be increased and trained native workers must be provided, in order to put our present work upon a more substantial basis,

and to take advantage of the remarkable opportunities among the masses of the people.

The Centenary will enable us to enter the untouched territory outside the Canal Zone by establishing stations at central points from which to work out through the country.

Buildings will be provided for both of our schools which are now obliged to meet in the churches.

The work of Panama College will be enlarged so that it will become a college in fact as well as in name.

For necessary church and parsonage buildings, and to erect schools, as well as to equip and adequately man our work, the Centenary will invest $5,624,204 in Panama.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN PANAMA

(See page 80.)

THE CENTENARY PROGRAM IN PANAMA

(See page 81.)

THE PHILIPPINE ISLANDS

OUR OWN POSSESSIONS

The Philippine Islands stand before the world as America's experiment in democracy in the Orient.

The United States paid Spain, in 1909, $20,000,000 for this group of 3,000 islands, whose area equals approximately that of the New England States, plus New York and Delaware.

Several hundred of them are very small and uninhabited—most of the land area is made up by eight of the larger islands of the group—Luzon, Mindanao, Panay, Cebu, Samar, Mindoro, Negros and Leyte.

Luzon is larger than Pennsylvania; Mindanao, than Indiana; Samar is nearly as large as New Jersey.

The islands are sparsely populated. About nine million people live where fifty millions could live.

Manila has been called "the hub around which the wheel of Asia turns."

There are 900,000,000 spectators in that Eastern world.

The Philippines have a fertile soil and a bountiful rainfall.

Vegetation grows there the whole year around—compare this with land in

the temperate zone, where the growing period is only five months.

There has been definite advance in the raising and exporting of copra, the dried meat of the coconut.

From 1899 to 1915 the amount exported showed a ninefold increase, with an appreciable rise in value.

Now the islands are among the leaders in copra production.

The material prosperity of the Philippines has been improved by agricultural methods, good roads and railroads.

There is a future for the Philippines in their hardwood forests if they are conserved and developed.

Progress along the line of sanitation has been marked.

In 1905 there was not a sewer east of the Suez; no provision for the disposal of human waste even in Manila.

Smallpox, once considered an inevitable children's ailment, has been practically eradicated.

The death-rate among small children, however, is still about fifty per cent.

18 years ago 95 per cent of the people were illiterate.

To-day 55 per cent are illiterate.

3,000,000 children have been touched by the public school system.

American schools teach the dignity of labor by industrial training and improve the health of the nation by athletic sports.

About 80 per cent of the pupils now participate in some form of athletics.

Ten thousand Filipino teachers now assist the 450 American teachers.

They teach in English, which in twenty years has become better known in the polyglot Philippines than Spanish in four hundred years.

An American administration in the Philippines has been a salient of democratic influence flung into the midst of Asia.

The Philippine offering of soldiers to the United States in the world war was 25,000 well-drilled men.

Subscriptions to three Liberty Loans in the Philippines amounted to $8,675,000 and the sale of treasury certificates reached $10,000,000.

Evangelization in the Philippines is steadily going on, in spite of heavy obstacles.

There are 69 sorts of people in the islands, speaking 34 languages and about a dozen dialects.

Even the Philippines are not free from the sign of the Crescent.

There are half a million Mohammedans, who live chiefly on the island of Mindanao and in the Sulu group.

Gambling and cock-fighting are common.

The superstition resulting from the Spanish friar's opposition to the progress of scientific knowledge has not yet been eradicated.

During Passion Week all over the islands men still practice flagellation and gash themselves horribly to gain the blessings of the Church.

THE CHURCH AT WORK

Protestant denominations have cooperated in the Philippines so that evangelical rather than denominational work is stressed.

Methodists are responsible for 2,500,000, a large part of Luzon, the most densely populated island.

WHAT THE METHODIST EPISCOPAL CHURCH HAS IN THE PHILIPPINES

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	266	$176,528
Educational institutions and presses	2	68,750
Hospitals and dispensaries		
Total property		$245,278

STAFF—

25 Missionaries and foreign workers
1,351 Native preachers and workers
60 Teachers
1,436 Total staff

Students and pupils	2,762
Membership	47,725
Sunday School scholars	23,967
Epworth League members	6,101
Unbaptized adherents	13,941

THE CENTENARY PROGRAM IN THE PHILIPPINES

1918-1922

PROPERTY—	
128 Churches and chapels....	
5 Missionary residences...	
Land for above.....	$218,610
1 Christian University.....	
7 Dormitories — High School Students	
1 Theological School	
2 Industrial Schools.....	355,500
2 Hospitals	25,000
Total property and equipment	$599,110
STAFF AND MAINTENANCE—	
69 Native preachers	
9 Missionaries	$167,950
7 Native teachers.....	5,700
3 Doctors	27,000
Total staff	$200,650
Total requirements.....	$799,760
From local receipts....	132,370
From home base.....	667,390

$25 will support a vacation evangelist during the summer.
$30 will buy a bicycle for an itinerant preacher.
$50 will furnish a scholarship in a Theological Seminary.
$180 will pay the salary of a native preacher for a year.
$250 will aid the natives in building a chapel.
$500 with the assistance of the natives, will build a church.
$5,000 will build a mission house.
$10 will take a patient to a government hospital.
$25 will pay the expenses of a Bible Institute.
$50 will keep a high school boy in a Christian hostel for a year.
$1,000 will aid in building a Christian hostel for high school pupils.
$2,000 will buy land for an industrial school.
$2,500 will aid in the opening of a hospital.
$1 will aid in the distribution of tracts.
$5 will help the circulating library for native preachers.
$8 will supply a Sunday School with literature for a year.
$100 will buy books for a shelf in the Theological School library.
$500 will print new editions of dialect hymnals.
$1,000 will aid in the purchase of new property for the publishing house.

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PART II

METHODIST EPISCOPAL HOME MISSIONS

The following pages aim to present in a concise, usable form the salient facts concerning the people and fields ministered to by Methodist Episcopal Home Missions, the relations of the Church to this task as planned for and administered by the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Centenary program for the new day of Home Missions.

More elaborate discussion of the work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church will be found in the additional literature listed in a Bibliography of Methodist Episcopal Home Missions on page 179.

THE CHURCH'S AMERICAN FRONTIER

POSSESSING THE LAND

The frontier is not yet a thing of the past.

As defined by the Methodist Episcopal Church, the frontier consists chiefly of twelve States: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington and Wyoming.

These States, with an area of 1,259,977 square miles, have a population of only 6,458,417, approximately five people to a square mile.

Settlers in frontier States are rapidly increasing in numbers at the present time.

Over 40,000 homesteads were granted, and 103,917 entries made in the year 1917.

Irrigation is turning millions of acres of dry land into rich agricultural regions.

$70,000,000 has been spent in the last decade by the Government in irrigation projects.

This has opened 1,910,000 acres for cultivation.

Over 15,000,000 acres additional have been reclaimed by private and industrial projects.

Dry-farming communities are multiplying rapidly. They all have the earmarks of prosperity from the beginning. In five years they are marked by thrifty business enterprises.

A LAND OF CHANGES

The common characteristics of frontier communities are newness, movement, and uncertainty.

These first settlers must be followed by the church and religious teaching.

Hundreds of frontier towns and villages have no Protestant churches.

Dance halls are frequently used as places of worship. So many roads, fences and buildings essential to daily living must be constructed all at once that these pioneers often have no means, even when they have the inclination, to build churches.

In Montana alone there are 69 organized congregations of Methodists without places of worship or pastors.

The uncertainty of many frontier communities is one of the church's handicaps.

The foreign character of many mining communities hinders the growth of Christian democracy.

WHERE MINERS DELVE

The mining sections are real frontier problems.

The spirit of restlessness prevails among the miners.

Little children here have less opportunity even than in the crowded city.

Home conditions are continually upset by the triple shift.
The old-time miners were American, English, Irish and Welsh.
They were individualistic in thought and action.
The high-grade ores are now mined by Austrians, Japanese, Italians, Greeks, Slavs and Finns.
The newcomers are easily influenced by leaders speaking their native tongue.
In Rock Springs, Wyoming, 26 languages are spoken.
The spiritual commonwealth has a mission right here.
The draft registration of Tonopah, Nevada, showed representatives of 35 countries.
Here is an adventure for Christian democracy.
Churches equipped for community services are essential.
It takes a preacher made of "real stuff" to perform such ministry as a mining camp demands.
Family life has to be strengthened.
Social, moral and religious ideals have to be put in terms of everyday living.
Methodism has here one more insistent challenge.

HEWERS OF WOOD

350,000 men are engaged in lumbering in the West.
The work in lumber camp and sawmill town is seasonal.
Most of the lumbermen are without home or family ties.

They are cut off from the restraints and conventionalities of civilization.
Not a few think themselves without standing in society.
The I. W. W. finds a fruitful field under such conditions.
The "Sky-Pilot" must bear a virile message to these dwellers in bunk-houses.
One denomination has ten missionaries at this task.
What are ten missionaries for 350,000 lumbermen?
Shall we say that the obligation is being met and pass it by?
The Methodist Episcopal Church has done little special work for these men.
The Centenary plans to remedy Methodism's lack in this respect.

ACROSS THE PLAINS

The picturesque cowboy and sheepherder are vanishing.
Yet 40,000,000 acres are still available for stockraising.
It is difficult to establish and maintain churches in stockraising countries.
Few cowboys, or sheepherders marry.
Where there are no families there is no settled community.
Where there is no community a normal church is impossible.
The traveling missionary has a great opportunity here.
These sections tend to pass over into agriculture.
The Methodist Episcopal Church plans to reinforce this phase of its ministry.
The Centenary must provide the funds.

A FRONTIER CHALLENGE

The problems of the frontier demand leaders of the highest caliber.

Yet in the State of Nevada, for instance, the average salary for a Methodist minister is $750 a year.

In frontier territory the Methodist Episcopal Church has 2,108 churches, with 262,488 members.

In North Dakota, Wyoming, Nevada, Utah, New Mexico, and Arizona the Methodist Episcopal membership is less than two per cent of the population.

In California, Oregon, Washington, Idaho, Colorado, and Montana it is between two and four per cent.

THE CENTENARY PLANS

To build more and better churches.

To increase pastors' salaries so that the best men can be put into the field.

To establish social centers in the mining and lumbering districts.

To assist in teaching the English language.

To provide and support 795 missionaries, regular pastors, language pastors, deaconesses, and other workers to carry out the contemplated enterprises.

To build 874 new churches, parsonages, and other buildings.

The Centenary is raising $1,989,885 for these frontier needs.

The Empires of the West promise to become a part of the Kingdom of God on Earth.

And Methodism will do its share by increasing non-competitive ministries.

THE MORMON MENACE

A MENACE TO DEMOCRACY

The Mormon Church has 450,000 members.

Utah, its stronghold, boasts of 293,000 Mormons.

Idaho has 78,000; Arizona and Wyoming 15,000 each.

No other individual State has more than 5,000.

10,000 a year is the average increase of Mormon adherents in America.

After Mormonism reached Utah its chief converts were obtained among the immigrants from Great Britain and Scandinavia.

1,400 Mormon missionaries, paying their own expense, or having them paid by relatives for two years' service, are zealously working in this country.

Converts are won by the concealment of the polygamous aspects of the Mormon Church and by the promise of free land.

The practice of tithing has enabled the Mormon Church to amass great wealth.

Concentration of its followers in a few States has helped Mormonism to gain much political influence.

The Mormon Church has a Woman's Relief Society with 50,000 members.

Its Young Men's Mutual Improvement Society numbers 36,916. Its Young

Ladies' Mutual Improvement Society has 36,000 members.

A Primary Association numbers 70,000. Its Sunday School Union has 198,587 teachers and pupils enrolled.

Mormon Temples have been erected in Canada and Hawaii.

Mormon missionaries have won many converts in Europe.

In 1890 the Supreme Court of the United States upheld the Edmunds-Tucker act making polygamy unlawful.

In May, 1911, the English people protested to the Home Secretary, Churchill, against allowing the Mormon propaganda to be preached in Great Britain.

Mormonism emphasizes early marriage and is demoralizing to adolescent youth.

THE LEAVEN OF CHRISTIANITY

Only two per cent of the people in Utah belong to any Protestant evangelical denomination.

There are two self-supporting Methodist Episcopal churches in Utah, and eleven self-supporting evangelical churches of other denominations.

Utah has less than 10,000 Protestants, about 10,000 Roman Catholics, and 8,000 Greek Catholics.

Over 100,000 people in the State are not members of any Church.

Despite their small number, the evangelical churches forced Utah to adopt a public school system, although the

Mormons did not favor popular education.

By their example the evangelical churches forced the Mormon Church into an attitude of patriotism.

Utah is the only State in which Methodism does direct work with the Mormons.

There are twenty Methodist Episcopal charges in Utah with 1,712 members.

WHAT METHODISM PROPOSES

The Methodist Episcopal Church proposes to build new churches and strengthen old ones so that education, patriotism, and Christianity will be more surely fostered.

The Centenary plans call for a $100,000 church and student center near the University of Utah in Salt Lake City.

A strong evangelical program will be carried out to hold those already affiliated with the church, to influence the Mormons to give the Bible fairer treatment and to attract both the dissatisfied Mormons and those with no religion.

A special effort will be made to reach young people in the colleges.

Assistance is needed in pastoral support.

The personality of the pastor is most important in this "foreign missionary field at home."

The Centenary is raising $209,500 for work in Mormon territory

THE AMERICAN INDIAN

Indian missions were the earliest Methodist missions.

The Church has not followed up this work in a Christian statesmanlike way.

There are now 350,000 Indians scattered over the United States.

There are 70,000 Indian children under ten years of age.

Only one-third of these Indians speak English, and only one-fourth are citizens.

The Indian, who had his lands taken from him, has been treated at best as a national ward, not as a potential citizen.

Many Indians, in the recent war, fought for those very principles of self-determination for other races that have been denied them.

In folk lore, music, household art, and poetic interpretation of nature, the red man has treasures that would greatly enrich the white man.

Ignorance of sanitation and personal hygiene claims large numbers of victims every year. Increasing attention to these matters seems to have turned the former annual decrease in population into a slight increase.

Less than forty per cent of the Indians are Christians, while 130,000 are not identified with any church.

Return to the reservations often results in the reversion of the educated Indian youth to the pagan ways of his forefathers.

This makes difficult the process of Christianizing and Americanizing.

Women and children have been almost untouched by religious influences. Trained Indian women workers are needed to live among them.

The Methodist Episcopal Church is now doing Christian work among 19 different tribes of Indians in 9 different States.

Most of the work is done by white pastors of regular charges, who are able to hold services solely for Indians on Sunday afternoons.

There are very few Indian Sunday Schools.

THE CENTENARY PROPOSES

The Centenary program calls for $128,450 for Indian work.

This will include the appointment of resident Indian-speaking missionaries.

Native Indian preachers will be trained.

Sunday Schools will be established.

Indian women workers will be appointed to bring Christianity to the women and children on the reservations.

The Gospel will be preached in terms that meet the Indians' needs.

The heritage of the wigwam will be supplanted by the Christian home.

OUR LATIN-AMERICANS

OUR FOREIGN SOUTHWEST

Latin-Americans inhabit a part of Methodism's frontier field.

Our great Southwest is populated by nearly 1,500,000 of them.

Alien Mexicans swarmed across the border by thousands in the last few years.

The Spanish-Americans are employed as unskilled laborers in the beet and cotton fields, as sheepherders, in the mines, and on the railroads.

The Portuguese, also Spanish-speaking peoples, have settled in considerable numbers in the great valley and ranch regions. Many of them are dairymen.

The Latin-American, scantily educated in democratic ideals, is often antagonistic to our national aims.

Many Mexicans are lured across the border by false representations of those in need of laborers.

Lodged in the worst quarters of the cities, they have little home life, are badly lodged and are the victims of tuberculosis.

Meeting racial prejudice and contempt, and ignorant of our laws and language, they are often unfairly treated in the courts by means of conscienceless interpreters.

They are for the most part contentedly illiterate and wretchedly poor.

Their religious views, where they are not blindly atheistic, are all tinctured

with the Roman Catholicism of centuries ago.

METHODIST EPISCOPAL EFFORTS

The Methodist Episcopal Church now has work among the Latin-Americans in northern and southern California, Colorado, New Mexico, Arizona and Texas.

The present equipment consists of 41 churches and chapels.

These buildings are too frequently mere halls, or shacks. They are located in disreputable and inconvenient quarters, a discredit and handicap to the cause of Christianity.

23 pastors care for a membership of 1,440.

75 Sunday Schools have 2,650 pupils.

To train the thousands of potential citizens, Methodism has provided for Spanish-American boys two schools, with a combined faculty of ten.

One of these schools is the Spanish-American Institute at Gardena, California, with 60 pupils and a faculty of 6.

The other school is Albuquerque College, at Albuquerque, New Mexico, with a faculty of 4 and an attendance of 35.

An extensive service is being carried on for Latin-American people at Plaza Community Center, Los Angeles, California, modeled after the Morgan Memorial Church, Boston, with an educational, social and evangelical ministry.

But with these educational and evangelical ministries enumerated, it remains a sad fact that Protestant Christianity has reached less than five per cent of these people.

THE CENTENARY PROPOSES

The evangelization of the Latin-Americans by large-visioned pastors and directors of religious education of their own nationality.

Replacing the wretched chapels with attractive buildings and adequate equipment.

Strengthening the School for Spanish-American boys at Albuquerque, New Mexico.

Providing a definite plant for Plaza Community Center in Los Angeles, which will provide work-rooms, gymnasium and other facilities for community work.

Classes for teaching English and American ideals, and other activities for the Americanization of the Latin-speaking peoples.

Providing complete courses of practical industrial work, such as is given for colored students at Hampton Institute.

ALASKA

A NORTHERN EMPIRE

Alaska is a land of 586,400 square miles of almost inexhaustible riches, with a population largely transient.

Since the year of its purchase by the United States, in 1867, Alaska's mineral production alone has amounted to nearly forty times its cost.

There are many rich fisheries, and because of the short, hot summers, wonderful crops of vegetables, potatoes, alfalfa and grains can be grown.

Since 1910, the number of people in Alaska has steadily decreased, largely because of failure to find more rich gold placer mines.

The population is made up of natives (Indians, Eskimos and half-breeds), and white men in search of wealth.

Might still rules in the place of law in many mining camps, and gambling is a part of everyday life.

The passage of prohibition for Alaska, January 1, 1918, has lessened the drink problem.

Men of the most degraded type come in droves to the fisheries during the season making temporary alliances with half-breed Indian women.

Many of the children of these unpromising alliances are naturally bright and would be very impressionable to religious and educational influences.

The disregard of the native population for sanitary laws makes many of them victims of tuberculosis.

61.5 per cent of Alaska's school children are tubercular.

Railroad camps in Alaska are almost entirely churchless.

Hundreds of square miles of territory are without a chapel or meeting-house.

Difficulties of travel and transportation over this vast field, by trails which winter renders almost impassable, make missionary work a hazardous undertaking.

The missionary to Alaska is cut off from all reinforcements.

He is continually following people who are forever on the trail.

He must be a real frontiersman, ready of wit to deal with widely different types,—from the Indian to the adventuring college graduate.

METHODISM IN ALASKA

The work of the Methodist Episcopal Church now centers at Nome, Juneau, Seward, Fairbanks and Ketchikan, with a circuit branching out from each of these points.

The total Methodist Episcopal membership in Alaska is only 98.

The Centenary is asking for $76,500 for Alaska, in order to employ more pastors and to appoint a general missionary to cover the entire field.

HAWAII

OUR HAWAIIAN OPPORTUNITY AN EXPERIMENT STATION

Hawaii, a group of islands annexed by the United States in 1898, forms the outpost of our western civilization and our frontier Pacific Coast defense.

The problem is largely rural, the wealth of Hawaii being found in sugar, pineapple and rice plantations.

Hawaii is America's greatest experiment station in mingling nationalities.

The original native Hawaiians have been almost replaced by Japanese, Chinese, Koreans, Filipinos, Portuguese and Americans.

During 1917 the birth-rate increased so that the Japanese population in Hawaii equalled the entire Japanese population of the United States.

In these islands the philosophy of life and government developed will react both upon the nations of the Far East and the United States.

The Japanese, who number four to one against any other nationality in the islands, have brought with them a corrupted form of Buddhism.

The Buddhists have recently erected a $100,000 temple in Honolulu.

They also maintain 35 schools, to which 14,000 American-born Japanese children come daily.

THE CHURCH IN HAWAII

By a comity arrangement, the Methodist Episcopal Church does no Chinese work, while the Congregational Church does no work with Koreans.

The city of Honolulu is a joint responsibility for Japanese and Filipinos.

All the rest of the territory is districted and assigned to the denominations.

Methodist Episcopal work is established in four of the islands, Oahu, Kauai, Maui and Hawaii.

The Methodist Episcopal Church now has 22 churches and chapels; 8 parsonages; 4 American local preachers; one Japanese, one Filipino and 12 Koreans; 1,711 full members, 267 probationers; a Japanese Sunday School of 53 scholars; 595 day scholars.

The Methodist Episcopal Church is trying to teach these people of many nationalities to live together as Christian American citizens.

The Methodist Episcopal Church cooperates with other denominations in educational work in the Mid-Pacific Institute at Honolulu.

The Centenary asking of $641,425 will make possible in Hawaii the extension of the Sunday school, to keep pace with the growing Oriental birth-rate; the training of pastors of their own nationality; and the replacing of poor chapels with churches adequate in size and equipment.

PORTO RICO

The island of Porto Rico has an area of 3,606 square miles. Its population numbers 1,198,970.

It was acquired from Spain by the United States in 1898.

It is a fertile, promising land, but still hung about with chains of ignorance, superstition, tyranny and greed.

The Porto Rican people are an intermixture of Spanish, Indian, Negro and white blood.

60 per cent of the people are illiterate.

88 per cent live in rural communities, often under conditions of abject poverty.

The newer generations, while taught English in the public schools, almost invariably speak Spanish outside.

The Porto Ricans have had no grounding in democracy.

Coming suddenly into citizenship, they need more thorough Americanizing.

In business, education, and sanitation, American ideas have begun to stamp themselves on native life.

Held under the sway of the Roman Catholic Church for 400 years, the island was practically isolated from Protestant influences until 1898.

About 50,000 of the people are now Protestants.

The majority are accustomed to look upon the Church as something which touches them at birth, marriage and death, but which bears no vital relation to their everyday life.

Concubinage is a great evil on the island, because of the great cost for marriage ceremonies imposed upon the poor by the Roman Catholic Church.

The government has trained hundreds of native Porto Ricans as teachers in the public schools.

The policy of the government is to appoint native Porto Ricans to office.

METHODISM IN PORTO RICO

Methodist Episcopal work began in Porto Rico in 1900.

The Methodist roll call records 3,070 full members; 2,343 probationers; 99 Sunday Schools with a total enrollment of 6,500; 3 missionaries; 22 salaried local preachers; 36 volunteers who serve without salary; an Epworth League with 546 Senior and 496 Junior members; 47 churches and chapels; 15 parsonages.

CENTENARY PLANS

The Centenary plans to establish more churches and chapels in rural sections; appoint more native workers; give native leaders better training; lay special emphasis upon citizenship training in both schools and churches and cooperate with other denominations in non-sectarian educational work.

$213,880 is needed to put this program into effect.

ORIENTALS IN AMERICA

The government has said that the Oriental is not welcome.

There are about 80,000 Chinese and 100,000 Japanese in the United States.

There are a few Chinese colonies in Eastern cities. The greater number of Chinese have remained on the Pacific Coast.

The Japanese are confined almost entirely to California and other Western States.

Among all Orientals there is a tendency to live in exclusive colonies.

The Oriental question has two phases, the so-called immigrant problem, and the necessity of fair treatment of those already here.

METHODISM'S STATUS

The Pacific Methodist Episcopal Japanese Mission has 16 church buildings.

It has 23 pastors and 1,240 full church members and 16 Epworth League Chapters with 600 members.

Buddhist temples have been erected in every large city on the Pacific Coast.

The Nishi Hon Gwan Ji, an organization of Buddhism, has established missions in California practically in every city and town where Methodism is represented.

The Methodist Episcopal Anglo-Japanese school at San Francisco has an attendance of 162 pupils.

The Methodist Episcopal Pacific Chinese Mission has 6 churches and 9 Sunday Schools, a Chinese Epworth League with 183 members, 8 English night schools and 4 day schools.

In California the principal Methodist Episcopal work among the Chinese is in San Francisco, where the mother church is situated.

Strong men, as well as good workers, have been developed there, many of whom returned to their native land as missionaries.

A considerable number of Christian churches in China can trace their origin to missionary work here.

THE CENTENARY PROGRAM

The Centenary program calls for $190,960, to be expended in the extension of work among Orientals in America.

In establishing supplementary day schools, with special training in English for the children.

In increasing dormitory accommodations for single men.

In sending out itinerant missionaries, especially to the ranches.

In increasing and making more efficient the Sunday Schools in order to keep pace with the rapidly increasing number of children.

In establishing a Christian "language" press to offset the Buddhistically inclined daily "language" publications printed on the Pacific Coast.

THE AMERICAN NEGRO

The American Negro has increased in fifty years from 4,000,000 slaves to 12,000,000 freemen.

Fifty years ago the Negro was ignorant, penniless, himself a chattel.

By 1875 the race had become owners of over 3,000,000 acres of land.

In 1910 this had increased to nearly 20,000,000 acres, a State as large as Ireland.

The Negro also owns 500,000 homes and 64 banks.

He publishes 398 newspapers and periodicals.

The Negro has 31,393 churches and $26,000,000 in church property.

The Negro plants and gathers the South's most important crops.

He is also a factor in Northern shops and mills.

From Boston Common to Chateau Thierry the Negro has cheerfully offered his life for his country.

There were 3,000 Negroes in the Revolutionary army and 400,000 in our army to-day.

IN THE SOUTHLAND

In the South, the Negro children constitute one-third of the school population.

They receive one-sixth of its school money, short terms, inferior teaching and inadequate supervision of the schools.

The Negroes pay a larger part of the costs of education than any other group of people in America.

In Louisiana the length of the school term for colored children is two months less than that of the white children.

Of every $5 spent for public education in the State of Georgia, the white school gets $4 and the Negro's $1.

Eight Southern States have practically disfranchised the Negro.

Since 1890, five and a half millions, over half of whom can read and write, and who own fully $150,000,000 of property, have been deprived of all voice in their own government.

There have been 3,200 lynchings of Negroes during the past thirty-five years.

The Negro is restricted in his choice of fields of labor.

NORTH OF DIXIE

750,000 Negroes have come North since 1916.

The largest cities affected by the exodus are St. Louis, Chicago, Indianapolis, Cincinnati, Philadelphia and Detroit.

This migration is the most noteworthy event that has happened to the Negro race since emancipation.

The Negro came North to seek political equality, unrestricted education, and free choice of occupation.

In the North he finds civic privileges, but often industrial disfranchisement.

He is paid lower wages than the white man, and is always asked a higher rent.

In Northern cities, the Negro finds scant accommodations in houses or in churches.

He is packed into intolerably crowded districts averaging often 4 persons per room.

In Harlem, New York City, there are 1,500 Negroes to the block.

No other race problem approaches that of the Negro. In it lie all the issues of democracy.

THE NEGRO'S ACHIEVEMENTS

There are few pursuits in which the Negro is not found.

22,440 are in the employment of the United States government.

1,000 patents have been issued to Negro inventors.

There are now 4,000 Negro physicians in America.

There are 1,000 trained Negro nurses and 2,000 Negro lawyers.

There are 500 Negro authors and inventors.

The Negro has many organizations for assisting in self-improvement of his people.

These include the National Negro Business Men's League and National Bankers' Association, the National Bar Association, the National Medical Association, the National Negro Press, and the National Music and Arts Club.

For education the National Association of Teachers in Colored Schools stands as a beacon light.

The National Urban League, whose purpose is to establish forums and relief organizations and to promote social welfare, has branches in 25 cities.

The National Association for the Advancement of Colored People, assisted by the Peabody Fund, investigates lynchings and collects data of all sorts.

There are no anarchists among the Negroes.

Statistically the Negro is the most religious of Americans.

The church is the center of his life, the best expression of his race, and institutionally his most worthy achievement.

Over 80 per cent of the Negro's wealth is in church property.

One of the fundamental needs of the Negro is full vocational training in all industries.

This should be supplied by the federal government.

THE CHURCH AND THE NEGRO

The Negroes are preeminently a social people, needing group contacts for their best development.

It will take social workers, and many of them, to supply this need.

The Church should direct the growing forces of human service, its ministry must help to furnish conditions in the community most favorable to spiritual life.

The Methodist Episcopal Church has Negro Institutional Churches in Kansas City, Misouri; Chicago, Illinois; Jacksonville, Florida; Philadelphia and Cincinnati, all doing good work.

Many more community churches are needed.

There is also in the Brookhaven District, of the Mississippi Conference, of the Methodist Episcopal Church, a great constructive community project, having a demonstration farm and traveling governmental instructors connected with it.

It has agricultural, canning and poultry clubs numbering among its members 555 boys and 263 girls.

It is an educational and community center for 14,000 Negroes.

The Methodist Episcopal Church has 2,172 Negro ministers and 3,538 local preachers.

It has 348,477 Negro church members and probationers.

It has 3,688 churches and 1,345 parsonages.

It has 3,642 Sunday Schools and 234,647 Sunday School teachers, officers and pupils.

The Freedmen's Aid Society of the Methodist Episcopal Church pioneered Christian education among the Negroes.

Since 1866 it has invested over $10,000,000 in this work.

It has under its direction 21 schools, with 317 teachers and 5,279 students.

The Methodist Episcopal Church, through its Board of Home Missions and Church Extension, appropriates about $60,000 annually to the support of Negro pastors and the erection of Negro churches.

METHODISM'S OPPORTUNITY

The Centenary proposes in the South the development of a trained ministry and the adaptation of church buildings to community service; the making of model parsonages and gardens as demonstration of successful home life.

In the North it proposes the building of new churches to fit needs that have far outgrown the present supply and the supporting in these pulpits of men able to guide the newcomers in readjusting their lives to new conditions.

It plans the furnishing of community centers for recreation, organizing domestic science training and cooperation with other agencies in providing better housing conditions of all sorts.

For this purpose $3,972,275 is being raised.

RURAL METHODISM

IN GENERAL

53.7 per cent of the population of the United States is rural.

Approximately 87 per cent of all Methodist Episcopal Churches are rural.

Even omitting the Negro churches, more than 57 per cent of all Methodist Episcopal Churches are in communities of less than 2,500 inhabitants.

There are in the United States, 10,518 white Methodist Episcopal ministers in rural charges.

Of these

13 per cent receive less than $400 per year.

42 per cent receive less than $800 per year.

78 per cent receive less than $1,200 per year.

District Missionary Societies have been organized in six Methodist Episcopal Annual Conferences.

These aim to give organized assistance to local missionary enterprises.

Rural Ministers' Associations have been formed in eleven Annual Conferences.

They help to lift the rural program to the highest standards of efficiency.

Educational literature has been prepared for the rural ministry.

The Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal

Church has assisted in establishing training centers for rural leadership.

In 17 Annual Conference Districts, aid has been given in developing efficient rural parishes which are carrying on well-organized community service work, touching every phase of the life of the people.

In general, the rural field may be divided into the three classifications:

(1) The better agricultural sections.
(2) The more sparsely settled agricultural sections.
(3) The rural industrial communities.

I. THE BETTER AGRICULTURAL SECTIONS

The better agricultural sections include the corn belt, extending through Nebraska, Iowa, Central and Northern Illinois, Indiana, and Ohio; the wheat-producing sections, including Kansas, the Dakotas, Minnesota, and parts of other States; the irrigated sections, representing about 75,000,000 acres of possible development; and the drainage areas, representing about 20,000,000 acres.

More than half the farms in many of the better agricultural sections are occupied not by owners but by tenants.

The transient tenant is generally poor, and takes no part in Church work.

The absentee landlord often discourages community improvement.

Frequent overlapping of denominational effort in rural communities destroys the dignity of church work and weakens its appeal.

Many rural churches, if assisted in securing adequate pastoral leadership, would win the confidence, respect, and financial support of the communities.

Where tenants are indifferent to community problems, the rural church must help create a new community spirit.

Community leadership is being supplied in many instances by the State, the Grange, and other agencies.

Public schools have been often made the social and recreational centers of rural community life.

Increased opportunity for leadership in rural communities, in connection with farm bureaus and government agencies is now diverting life service which formerly was turned toward the rural ministry.

Immigrant rural communities, largely augmented in recent years, constitute many entirely neglected fields.

THE CENTENARY PROPOSES

To respond to the needs of rural communities by

Supplying missionary aid where it is needed.

Establishing effective training schools for rural leadership.

Continuing the community service work already organized by the Department

of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Broadening the scope of this work by the erection of new church buildings, or properly equipping old ones, and by conducting a campaign for increasing the efficiency of the rural ministry.

Selecting certain charges as experimental stations, or demonstration points, where definite programs of community service work will be put in operation.

In carrying out this larger program in better agricultural sections, $1,889,050 will be spent in erecting new buildings, or remodeling old ones, and $1,245,275 in proper maintenance and adequate staff.

2. THE SPARSELY SETTLED AGRICULTURAL SECTIONS

The less favored agricultural sections include the broad expanse of hill land extending from the central part of Oklahoma in a northeasterly direction through Arkansas, southern Missouri, Kentucky, Tennessee, southern Illinois, Indiana, Ohio, West Virginia, Virginia and parts of Pennsylvania.

In it are comprised also the sandy soils of the southeastern part of the United States; the northern pine belt extending from Minnesota through Wisconsin, Michigan, parts of New York, and the New England States.

There are evidences of unrest in the farming country.

Poverty of soil and loneliness of the land is driving the people away.

The unsatisfied hunger for human intercourse has sent many country women to insane asylums.

If the farmer's lot is hard in the poorer sections of the country, that of his wife is still harder.

Tenants are becoming more numerous than landlords in rural communities.

The evils of absentee landlordism with its indifference to local community interests are great.

Foreigners are taking the place of native American farmers in New England and the West.

The human being cannot be considered apart from his food, his home, his work, his wages.

The agricultural college has a sympathetic appreciation of general rural needs.

The government also will give assistance through its experiment stations and the Department of Agriculture.

A bad road is a tax upon every ton of produce hauled into market.

The social effects of good roads are as great as their industrial benefits.

Individualism is the problem of rural life.

RURAL RECKONINGS

The rural pastor must be the welder and unifier of the conditions in his community.

The rural minister should advocate more cooperation among farmers.

He should strive for the introduction of labor-saving devices both for the farm and for the farm household.

In Ohio there are 4,000 churches having a membership of less than 100 people.

Many small communities are unable to maintain a resident pastor, or even to erect suitable church buildings.

The circuit system saps a pastor's energies and incapacitates him for his best work.

The average number of preaching points covered by each pastor in some rural districts ranges from two to four each Sunday.

The Kingdom of God cannot be well attained by a yearly revival and half-time preachers.

THE CENTENARY PROPOSES

To supply missionary aid where it is needed.

To aid in constructive rural programs.

To furnish directors of religious education.

To erect new church buildings of a community type and to aid in properly equipping old ones.

The Centenary is raising $965,730 for use in the sparsely settled rural fields.

3. RURAL INDUSTRIAL COMMUNITIES

WHERE THEY ARE

Rural industrial communities include coal, coke, iron and other mining camps.

They also include fishing villages, and the oil fields of the southwest.

The small mill and factory towns of the South and New England, and the Northern and Western lumber camps are likewise rural.

The rural industrial community usually has an immigrant population unfamiliar with American ideals and customs.

There are over 1,000,000 miners in the United States, half of whom are of foreign birth.

They represent a population of about 3,000,000 people.

The lumber industry claims 350,000 men who cannot be reached except by an itinerant preacher.

The most baffling feature of the rural industrial community is its transitory character.

A mining camp is frequently abandoned after five, ten, or fifteen years.

Its existence is rarely permanent, and its population is constantly shifting.

Poverty and lack of leisure hamper the growth of the spirit and prevent the support of religious institutions.

Many of the rural industrial communities are corporation-owned.

Schools, houses, stores are all a part of the plant.

If there is a church, it is company owned too.

In the coke district of western Pennsylvania there are 104 towns, comprising a population of 70,000, which, at a recent date, had no church building within their limits.

THE CENTENARY PROPOSES

152 trained workers for rural industrial communities.

57 deaconesses and women assistants are included.

76 new churches and 15 parsonages are to be built.

The diversity of the field makes a uniform plan impossible. Ingenuity and ready adaptability will mark the Centenary program.

Co-operation and federation with other churches will be fostered.

The government's plans for Americanization will be promoted.

Improvement of social and economic conditions is an essential feature of the larger plans.

The Centenary is raising $1,013,590 for rural industrial communities.

SOUTHERN HIGHLANDERS

AMONG THE HILLS

Hidden away in the depth of thickly forested hills, on the mountain slopes of the southern portion of the Appalachian system, are people known as the Southern Mountaineers.

These Highlanders are descendants, for the most part, of the original Scotch, Irish, and English colonists.

There are three classes of Appalachian Highlanders: (1) the nominal Highlanders, (2) the normal Highlanders, and (3) the needy Highlanders. It is among the last group that missionary effort must be increased.

In language, dress, and general culture, they are a century and a half behind the times.

The main features of the problem presented by these folk are due to poverty, isolation, and illiteracy.

The Mountaineers live in remote dwellings or in scattered communities and upon often impassable roads.

Their homes are almost bare of furniture.

In their work they depend upon the most primitive farm implements.

The mountain women weave and dye the cloth for all their garments.

The mountain men are blacksmiths, millers, huntsmen, and farmers.

It is difficult to break up the illicit stills which exist everywhere.

The Mountaineers are naturally friendly and hospitable, but make impassive and relentless enemies, if antagonized.

It is an old saying that if a Mountaineer likes you he will die for you, and if he dislikes you, you will probably die for him.

The Mountaineers perpetuate feuds for generations.

Whole families remain at war long after the original cause of their disputes has been forgotten.

In one-roomed mountain cabins six to ten people often live, cook, eat, and sleep, in utter ignorance of the simplest principles of personal hygiene.

General living conditions among the Mountaineers cause the widespread prevalence of such diseases as malaria, hookworm, and tuberculosis.

The problem of education in the Southern Highlands is one of the most important of the hour.

The cost for prisons and courthouses in one of these States is about 17 per cent more than for school buildings. In almost all the mountain districts the illiterate voter holds the balance of power.

Thousands of young men of the same stock as Lincoln, Polk and Farragut will never have the chance to learn to read and write.

RELIGION IN THE MOUNTAINS

In religion the Mountaineers incline toward certain forms of Calvinism.

They do not favor an educated or trained ministry, and faith is often little more than superstition.

This Southern Highland territory is touched by six Methodist Episcopal Annual Conferences.

Almost all the Church's preaching appointments are "circuits."

The preachers are seldom well trained.

The college man is a rarity.

A seminary graduate is practically unknown among the mountain preachers.

Most of the Southern mountain churches are of the old one-room type.

They are often served by volunteer preachers.

Large portions of the country are without religious services of any kind.

THE CENTENARY PLAN

The Southern Highlanders have not been overlooked in the Centenary. $497,200 is to be raised for them.

More and better schools will be furnished; the number of trained native workers will be increased.

Improved Sunday School methods will be introduced.

Modern buildings adapted to community service will be provided.

A program which will place the church at the center of community life will be launched.

THE ITALIAN IN AMERICA

There are 4,000,000 Italians in this country, including the native-born children of foreign parentage.

Every State in the Union has Italian residents.

New York City is the largest Italian city in the world.

Other big centers for the Italians are Philadelphia, Boston, Chicago, New Haven, Providence, San Francisco, and Bridgeport, Connecticut.

75 per cent of the Italians who come to America were farmers in Italy.

Only 25 per cent find agricultural labor here; the others are absorbed by our big industries.

From one third to one fourth of the Italian immigrants are Roman Catholics.

The total number of Italian Protestants in the United States is 20,000.

The Italians have the lowest per cent of insanity of any race admitted to this country.

AMERICAN ITALIAN METHODISM

The Methodist Episcopal Church has 50 churches and missions with 52 Italian pastors and one Swiss pastor.

2 American pastors are engaged in Italian work, 9 American deaconesses, one Italian deaconess, 3 American and 2 Italian paid lay workers.

The Methodist Episcopal Church has 3,402 Italian members and 1,839 probationers.

"La Fiaccola," the "Torch," is the Italian Christian Advocate of the Methodist Episcopal Church.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church appropriates $50,000 annually for work among Italians in the United States.

THE CENTENARY PROPOSES

The strengthening of centers where successful work is being done.

Erecting churches which will satisfy the Italians' need of color and beauty.

Providing language pastors for exclusively Italian churches and also for English-speaking churches doing Italian work.

Bi-lingual women workers to visit the homes and to conduct classes for the children in English and for the mothers in Italian.

Supporting directors of religious education who will supervise the religious instruction of all ages and the social welfare work.

Strong evangelistic campaigns.

Classes in American citizenship.

Wholesale recreation and social life.

Choirs, orchestras, and choral clubs.

For this varied ministry the Centenary is raising $1,598,100.

IMMIGRANTS FROM EASTERN EUROPE

THE SLAVS

The total Slav population of the United States is estimated at 4,000,000.

The principal Slavic groups in this country are Polish, Slovak, Croatian, Ruthenian, Bohemian, Moravian, Bulgarian, Serbian, Montenegrin, Russian, Dalmatian, and Bosnian.

The Methodist Episcopal Church works principally among the Bohemians, Poles and Russians.

The Slav immigrants prior to 1880 consisted largely of artisans and peasants, who settled on farms west of Chicago.

After 1880 the immigrants were urged to come to America by the various steamship companies and by the call for laborers.

The Slav seeks the work that pays him best, regardless of long hours, hard physical labor or danger.

The Slavs live for the most part in over-crowded tenements, and support a large number of saloons.

About one-fourth of the Slovaks are Protestants, with a smaller per cent among the Bohemians, and a negligible number among other groups.

The Orthodox Church under the Holy Synod of Russia has fifty churches in this country.

The Poles have ninety churches under an independent organization.

Among the Bohemians there is a growing "free thought" movement.

Socialistic and anarchistic movements are also prevalent.

The work of the Methodist Episcopal Church among the Slavs is carried on by special workers, missionaries, deaconesses, and language pastors in connection with the English-speaking churches.

The Methodist Episcopal Church has 19 Slavic ministers at work among these immigrants.

AMONG THE BOHEMIANS

There are 500,000 Bohemians and Moravians living in the United States.

The greater number are settled in Illinois, Nebraska, Wisconsin, Iowa, Missouri, Kansas, South Dakota, Ohio, and Oklahoma.

Texas has a population of Bohemians numbering 50,000, engaged principally in agriculture.

Only a fraction more than one per cent of the Bohemian immigrants are illiterate.

More than one-half of them are skilled workmen.

The moral level of the Bohemian is much higher than that of any other Slav people.

There are 75 Bohemian papers published in the United States.

Five per cent of the Bohemians are Protestants.

The general tendency among Bohemians is towards skepticism and infidelity.

When they break away from the Roman Catholic Church they generally abandon all religion.

At Berea, Ohio, the Methodist Church has a Slavic department in the Baldwin-Wallace College and Nast Theological Seminary.

In 1915-16 twenty immigrant students, mostly Bohemians, and Slovaks, were educated there under the supervision of a Slavic professor.

POLISH POINTERS

In 1910 there were 1,708,000 Poles in the United States.

They have settled principally in Northern Illinois, Wisconsin, Minnesota, the Dakotas, Indiana and Ohio.

About half a million Poles reside in New York, Pennsylvania and Illinois.

Every fifth person in Buffalo is a Pole.

Of the Polish immigrants, 35.4 per cent are illiterate, and are unable to meet the simplest educational tests applied to them by the immigrant authorities.

Two-thirds of the Poles are affiliated with the Roman Catholic Church, which has 500 Polish Churches and missions.

The Methodist Episcopal Church has a Sunday School for Polish children near two slaughter houses in Buffalo.

The Methodist Church is working among the Poles in New Jersey, Michigan, New York and Pennsylvania.

LITHUANIANS

The Lithuanians number in all 7,000,000, and 212,000 of them in 1910 were in the United States.

There are 15,000 Lithuanians in Pittsburgh.

The Methodist Episcopal Church works among the Lithuanians in Scranton, Boston, East Cambridge and Pittsburgh.

THE MAGYARS

The Hungarian (Magyar) population of the United States numbered at least 321,000, in 1910.

77,000 of them reside in New York City.

Cleveland, Ohio, has about 32,000, and Bridgeport, Connecticut, about 10,000.

The others are divided among New Jersey, Pennsylvania, and the Virginias.

At home the Hungarian is a farmer.

In this country he works in factories and mines.

Among the Hungarian population in America, 100,000 are Protestants.

There are 75 Hungarian Protestant churches and missions in this country.

The Methodist Episcopal Church maintains Hungarian work in South Amboy and Roosevelt, New Jersey.

THE JEW IN AMERICA

There are over 3,000,000 Jews in America.

In New York City alone there are 1,450,000.

Over 50 per cent of these people are of Western and Southwestern Russian birth.

Because of lack of funds and workers, very little is being done by the Christian Church for the Jews, except in Rochester, New York City, Trenton, Boston and Philadelphia.

THE CENTENARY PROPOSES

To Christianize and Americanize these groups.

To establish more churches and missions.

To aid in the betterment of their social life.

To prepare and circulate good literature among them.

To conduct strong, well-organized evangelistic campaigns among them.

To provide additional ministers, missionaries, language pastors, directors of religious education, women workers, deaconesses, superintendents, and other helpers.

For work among the peoples of the Eastern European groups, the Centenary is raising $805,490.

THE FINNS, SYRIANS, FRENCH-CANADIANS, ARMENIANS AND GREEKS

There are 120,086 foreign-born Finns in America, settled principally in Michigan, Minnesota, Massachusetts, and New York.

Many volunteered for the army and tens of thousands were engaged in the industries which made winning the war possible.

The Syrians here number 32,868 and live mostly in New York, Massachusetts, Pennsylvania and Ohio.

Canada, from its French-Canadian population, has contributed more to New England's foreign-born population than any other country.

During the last five years, 20,000 Armenians have been driven here by the atrocities of the Turks.

About 150,000 Armenians are now in this country and form noticeable colonies, especially in New York and Massachusetts.

The United States has also a population of 118,379 foreign-born Greeks, of whom Massachusetts has the largest number.

In this group of immigrants, excepting the French-Canadians, the percentage of unskilled labor and illiteracy is large.

Crowded housing conditions among these people result in low standards of living and morals.

The Syrian immigrants are often Christian although many of their kinsmen at home are Mohammedans.

French-Canadians work, for the most part, in the mills in New England where they keep up a better standard of living than the average foreign group.

The greater part of our Armenian population is established on the Atlantic and Pacific seaboards.

The Methodist Episcopal Church has a ministry among the Syrians in Philadelphia, with a property valued at $20,000.

It has Armenian work in Worcester, Massachusetts, and Greek work in Lowell, Massachusetts.

THE CENTENARY PROPOSES

Social service and welfare work among these people.

Language pastors, directors of religious education, women workers, visiting nurses, and deaconesses connected with English-speaking Churches.

Evangelistic campaigns and classes for teaching English.

Efforts to lift the standard of living.

Movements to Americanize these people.

For these tasks the Centenary is raising $198,750.

THE AMERICAN CITY

1. DOWNTOWN POLYGLOT COMMUNITIES

The American city has a "downtown" problem.

The immigrant colonizes in the city.

Forty per cent of the population of the United States is of foreign birth.

New York City alone has 549,444 Italian residents, 7,000 more than Rome, Italy.

The largest Polish city in the United State is Buffalo, where they number 65,000.

Thirty per cent of the Poles are illiterate; two-thirds are affiliated with the Roman Catholic Church.

The largest number of Swedes in any city of America is in Chicago.

The percentage of illiteracy among the Swedes is less than one per cent.

New York has eighty Greek fraternal societies, through the medium of which a campaign of education in civic life for their compatriots is going on throughout the country.

The Slav group in this country numbers about three million people.

One-third of the city of Cleveland is Slavic.

The Calumet district has a population of 25,000 workers, fifty per cent of which are foreign.

In the town of Calumet three hundred people were housed in seven rooms.

In one house a mother, daughter and eighteen boarders shared one room.

The number of foreign born unable to speak the English language has risen one hundred and forty-two per cent in the last ten years.

Illiteracy in Fall River and Lawrence, Massachusetts, is about seventeen per cent.

Only one adult immigrant out of two hundred and fifty is sufficiently interested in learning the English language to attend night schools.

THE CENTENARY PROPOSES

To establish community churches in neglected sections, and neighborhood churches in polyglot industrial communities.

To establish dormitories as a step toward the solution of the lodging house problem, and classes in hygiene, domestic science and industrial crafts to train workers for the foreign born who understand their racial antecedents and sympathize with their struggles in the new world.

To make the church a center for Americanizing influence and training in citizenship.

For work among the downtown, transient, polyglot masses $6,808,750 is being raised.

2. CITY INDUSTRIAL COMMUNITIES

Of the 38,000,000 men and women engaged in industry at the time of the 1910 census over a fourth, 10,000,000, were employed in the manufacturing and mechanical industries.

Industry makes as many cripples as modern battles do, numbering upwards of 500,000 annually.

The wages of the majority makes only the narrowest existence possible.

There is one block in New York City whose population is 1,260 to the acre.

Every year 135,000 more people are added to New York's permanent population.

In one section of Chicago there has been a recent increase in population of 980.

Overcrowding lowers moral standards and power to resist disease.

Most cases of tuberculosis occur in cities where the housing conditions are intolerable and where wages are below a living minimum.

Chester, Pennsylvania, grew from 40,000 to 80,000 population during the first months of the war, and no new houses were built.

21% of our city school children are suffering from malnutrition, and 61% are undernourished.

The children of the tenements have no other playground but the city streets.

The government has discovered the effects of clean recreation on morals, physical fitness, and mental alertness.

The way in which leisure is used profoundly affects the efficiency of the workers.

War has shown that the waste of overproduction in industry, the waste of unemployment, the problems of recrea-

tion and housing, all can be solved when we please.

The Church should meet this opportunity.

A great proportion of our working classes in large cities is entirely outside of religious influences.

There are many downtown churches abandoned by their old time congregations that are now serving no useful purpose.

The Morgan Memorial Methodist Episcopal Church in Boston is rendering a unique service, as is also the Central Methodist Episcopal Church in Detroit.

The Methodist Episcopal Church of All Nations in New York is all that the name suggests.

Halstead Street Methodist Episcopal Church, Chicago, has a parish of 50,000 foreign-speaking men, women and children.

The registration and investigation of rooms for young men and women in city industrial communities is a true service.

The abandoned downtown churches may be made over into vital community centers equiped with classes for domestic science, with gymnasiums and recreational activities. They may also respond to all the other needs of the people.

THE CENTENARY PROPOSES

Revamping old family churches to meet the needs of industrial communities.

Providing a program of evangelization, religious education and social uplift.

Maintaining Christian social service experts.

Building neighborhood churches in polyglot industrial communities.

Providing vocational training, day nurseries, and gymnasiums.

For use in industrial communities $6,632,800 is being raised.

STRATEGIC CITY AND SUBURBAN FIELDS

In strategic city fields there are included the suburban neighborhoods of rapidly growing cities and the undeveloped fields in older towns.

229 cities of more than 25,000 inhabitants, each with its own circle of suburbs, present a problem calling for the best efforts of the Church.

Each year more people are moving to the suburbs in search of healthier living conditions.

The physical gain is often offset by a dwindling of spiritual life.

Many of the former supporters of downtown churches become inactive after their arrival in the suburbs.

A Sunday morning spent in out-door recreation becomes more attractive than the church service.

Also the suburbs often are confronted

with an actual lack of adequate churches and able ministers.

Sometimes there are no churches at all or only a struggling mission.

Many of the children have no opportunity to attend Sunday School.

It takes some time for a new suburb to develop a community consciousness; new residents are slow to work together.

Many communities are churchless because the residents lack all stimulus to establish a church.

Where a church is already established it often proves wholly inadequate to modern needs.

A $5,000 church makes a poor showing beside a $100,000 library or a $50,000 school.

The lack of a church in any growing community means a lessening of the general welfare of every class of people.

The older neighborhoods are almost entirely residential.

Their population is frequently English-speaking.

In these prosperous residential sections the church is too apt to become self-centered and lukewarm.

It forgets its missionary opportunity and the obligation to its own community.

The primary religious need is for an efficiently equipped family church.

Within a generation at the present rate of increase three-fourths of the nation's population will be urban.

The ultimate fate of Methodism depends upon her ability to meet the challenge of urban life.

It is one of the most complex of missionary problems.

THE CENTENARY PROPOSES

To build more suburban churches where the present plant is inadequate.

It will furnish stimulus to building in promising fields.

It will provide more pastors.

It will supplement salaries so that more able men may be secured in these critical years.

It will improve and enlarge the existing churches to fit the growing needs.

It plans to make the church a community center by organizing clubs, lecture courses and social affairs, but with an emphasis on evangelism.

The Centenary is raising $6,762,900 for use in strategic city and suburban fields.

GOODWILL INDUSTRIES

About twelve years ago the first Goodwill Industries were established to administer to very destitute people.

The primary purpose was to provide work for the workless.

In November, 1918, the Bureau of Goodwill Industries of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church was established.

IN BOSTON

In Boston these industries occupy two very large buildings six stories high, with 8,000 square feet on a floor.

They are part of the work of Morgan Memorial Methodist Episcopal Church.

Every year more than 5,000 destitute people find temporary, self-respecting employment here.

In 1916 over 100,000 garments were repaired and about 500,000 pieces of furniture and 50,000 pairs of shoes went through the shop.

More than $54,000 was paid out in wages during that year.

A regular staff of 125 helpers is employed as clerks in the several stores, as foremen in the various workshops, as chauffeurs, and bookkeepers.

Every morning before work begins, about 300 people gather in prayer in the Chapel service.

A School of Handicraft has been developed for those who have no trade, or who, while pursuing a vocation for which they have no aptitude, have failed.

IN SAN FRANCISCO

In San Francisco the Goodwill Industries occupy one of the busiest corners in the city.

During the first year of its existence work was given to 241 people.

The employment bureau found jobs for 139 more.

The total sum paid for wages was $15,244.26.

The men are paid not less than $1.25 a day, the women not less than a dollar.

Clothes are mended, cleaned and pressed, shoes half-soled, hats overhauled and retrimmed, and many other occupations engaged in.

In the furniture department old men of eighty-four busily upholster furniture until it looks like new.

With a capital of one thousand dollars, and taking only the waste products of the people, over $27,000 was received in the first year.

The best part of the record is the courage which has been put into the weary, hopeless lives of hundreds of jobless men and women.

IN OTHER CITIES

Goodwill Industries also have been organized in Los Angeles, Denver, St. Louis, Cincinnati, Cleveland, and Brooklyn.

NEW HOPES FOR OLD

"The Industries are not run for profit," but all the income goes to training of the laborers and for the relief of the poor.

The Goodwill Industries are taking the things no longer wanted by the well-to-do and are converting this waste into self-respecting wages to those who need work.

Goodwill methods supplant alms and patronage with self-respecting self-support.

They pay self-respecting wages to the persons who perform the work of repair, cleaning and restoration, and while these persons are about their task, the Industries teach them a trade.

It takes more skill to mend or make over a second-hand piece of furniture or clothing or an article of headgear or foot-wear than to make the original article.

Goodwill Industries are turning out expert cobblers, cabinet makers, upholsterers, tailors, milliners, dressmakers, etc., etc.

In these days of reconstruction the Goodwill Industries propose to help the unskilled soldier and the unskilled civilian find a useful place in the economic order.

$75,000 is needed to equip a Goodwill Industry. In 5 years the enterprise will be self-supporting and the original investment intact.

If the Methodist Episcopal Church in thirty American cities would develop a work as large as that of Morgan Memorial, it would give work every year to 120,000 destitute people.

It would pay them in self-respecting wages every year, $2,100,000.

It would preach the gospel by precept and example to thousands it now does not reach at all.

TRAINING LEADERS

THE UNIVERSITY PASTOR

There are 25,000 Methodist Episcopal young people enrolled in 90 State universities in this country.

Forty-two per cent of these Methodist students are there for technical and advanced courses which cannot be secured at Methodist Episcopal colleges and universities.

It is imperative that Methodism hold these young people and train them for future leadership.

This work of the "University Pastor" is done under the supervision of a Joint Committee of the Board of Education, and the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

A definite policy has been worked out, based on the results of a conference with all the Methodist Episcopal workers at the State universities.

This policy aims to adapt the program of the Church to the spiritual, social, and recreational needs of the students, and encourages general cooperation with the local Methodist group.

In the absence of a program of religious instruction in the State universities, the Church aims to supply that need through lectures, study courses, Bible classes and regular Sunday School activities, and young people's societies.

Thus are brought to the students the fundamentals of the Christian religion, a workable and intellectual knowledge of the Bible, and answers to the many questions which naturally come to the growing intellect under the stimulus of modern science and literature.

The recreational and social life of the students is provided for under conditions where the atmosphere is wholesome and elevating.

The future Christian usefulness of the students is developed by acquainting them with the opportunities for service in the church.

They are made familiar with problems which belong to modern Christian efficiency.

The students are given actual tasks of Christian service which they perform under competent supervision.

The morals of the nation depend on the vision for Christian service which university students carry with them into their various life fields.

Only pastors of the strongest personalities can succeed in this kind of work.

The Board of Education is ready to take up the larger task of training men for this specialized form of ministry.

WESLEY FOUNDATIONS

The Wesley Foundation at the University of Illinois is an illustration of the possibilities of this student work.

Upwards of 1,200 students in the University of Illinois are Methodists.

In this one university last year there were 163 students from 35 countries other than the United States.

The work done for students by Trinity Methodist Episcopal Church, at Urbana, Illinois, the seat of the University, has outgrown the present church plant.

A new equipment is needed to enable Methodism to measure up to its duty in this University where experts in engineering, agriculture, law, medicine, and other professions are being trained.

A $500,000 fund is being raised for the erection of a church building, a social center building, and the beginning of an endowment fund.

The Board of Home Missions and Church Extension has already given $10,000 towards this fund.

Since the incorporation of the Wesley Foundation at the University of Illinois, eight other Wesley Foundations have been established at other great State universities.

As fast as funds are available, the Board of Home Missions and Church Extension will help establish Christian training plants on the campus of every one of the State universities and agricultural colleges.

There are fifty centers where work among State university Methodist Episcopal students has been begun.

In few instances is there anything like adequate equipment or staff.

The outstanding needs are buildings for student centers, class room work and worship.

In some places the only available quarters are rented halls or buildings.

There is a wide and fertile field for cultivation in State universities, aside from the large body of Methodist students.

Just before the War, there were in tax-supported colleges and universities in America over 150,000 students.

What an evangelistic challenge this remarkable group of young people presents to the Christian Church!

THE CENTENARY PROPOSES

To strengthen regular Methodist Episcopal Churches near student groups.

To provide a student building, or Wesley Foundation, in State and independent institutions having large numbers of Methodist students.

To appropriate $125,000 in fellowships and scholarships for future leaders.

To provide special training for ministers already in the field who cannot leave their pastorates.

To establish training schools for Christian leadership in connection with some recognized educational institution.

To furnish enlarged educational facilities for training leaders to work among Latin-Americans and Orientals.

For this large-visioned program the Centenary is raising $2,694,450.

RECONSTRUCTION AT HOME

THE NEW TASK

War has brought new experiences.
Immediate emergencies have arisen.
Camp zone church equipment and ministry must be kept up.
Obligations in war industrial centers must be met.
Educational problems for the returning boys await us.
A new necessity for community service greets the Church in the United States.
The care of war orphans at home and abroad, broader ministries in Christian Americanization, and more hospital facilities for our maimed soldiers and sailors are necessary.
The Methodist Episcopal Church must provide for its share of these new tasks without delay.
The new industrial centers created by the government look to the Church for spiritual guidance.
The opportunity of making Christian Americans of our non-English speaking population has suddenly become an urgent necessity.
More than 10,000 students from Methodist Episcopal Colleges were under arms.
Many of these boys will be unable to complete their education unless Methodism helps.

Equipped educationally, they will augment the leadership of Church and State.

War scholarships will enable them to prepare to render untold service.

The orphans of Methodist men who have died in the Nation's service must have a chance.

What a father died for must be made available for his fatherless lad and lass.

Provision must be made for the support and education of these chidren.

The Methodist Episcopal Church must father them and supply their needs.

The Christ must minister through the Church to the bodies maimed in battle.

Buildings, hospital facilities, and money must be furnished to help reconstruct the shattered bodies of our boys so that they may be self-supporting.

These War Emergencies and Home Reconstruction obligations are an integral part of the program of the Board of Home Missions and Church Extension, the enlarging of which has been necessitated by the war.

The Centenary will raise $2,500,000 for these tasks in the United States for 1919.

EVANGELISM

The Master's summons to fellowship with Him has never lost its force.

Without it our missionary endeavors are futile.

Interpreting Christ is the home missionary's fundamental mission.

Evangelism has ever been a clear compelling note in the Methodist Episcopal Church.

The form of evangelistic presentation varies as the times demand.

The fundamental teaching ever remains the same.

The increasing complexity of life necessitates new points of contact.

Economic problems call for Christian solution.

Industrial difficulties demand statement of Christian principle and application of Christian practice.

Education challenges the Gospel to meet it on an intellectual plane.

Morals and ethics run wild without its poise and sustaining spirit.

Evangelism has to-day become a function of Home Missions.

The Department of Evangelism is Methodism's response to an urgent necessity.

It has a Committee on Evangelism in each Annual Conference.

There is both a Conference and District program of evangelism.

It stimulates pastoral and personal evangelism.

It urges evangelism of the ear and of the eye.

It seeks to counteract the soap-box orators.

It believes in out-door preaching and shop meetings.

It urges continuous evangelism in Sunday School and Epworth League.

It conducts coaching conferences in evangelism for pastors.

It places District Evangelists under District Superintendents.

It conducts a Bureau of Accredited Methodist Episcopal Evangelists.

It trains lay members and young people in personal evangelism.

It furthers social and industrial evangelism.

The religious renaissance which has come out of the war has proved that vital spiritual life is a profound necessity.

To overcome inertia and indifference within the Church and to renew the spirit of personal evangelism is one of the chief aims of the Centenary of Methodist Missions.

In order that the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church may do its work adequately, the Centenary is raising $201,000 for its varied program.

CHURCH EXTENSION

A PAGE FROM THE PAST

The first Church Extension Society of the Methodist Episcopal Church was organized in 1854 by Dr. A. J. Kynett and other Iowa Methodists to aid settlers in the West to provide at once houses and churches.

The Church Extension Society of the Methodist Episcopal Church was organized by the General Conference of 1864.

The first movement for a Loan Fund was worked out in 1856 by Methodists of the Upper Iowa Conference.

In 1873 the Loan Fund for the whole Church was proposed and adopted by General Conference.

An annuity feature was added in 1870.

In 1873 the Church Extension Society became the Board of Church Extension.

In 1907, when the work of the Methodist Missionary Society was divided, the home mission activities were merged with the Board of Church Extension under the corporate name of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The Church Extension Society and the Board of Church Extension labored forty-one years.

During those forty-one years, $9,067,-

763.68 was received and distributed from its treasury.

15,000 churches were aided from this fund.

3,000 churches were among the Negro constituency, 1,800 among the white constituency of the South, 7,000 of them beyond the Mississippi River, and others in every corner of the country.

THE PROCESS

The Methodist Episcopal Church at large provides the money used to help build churches in the needy communities.

Each congregation gives annually an offering for home missions and church extension, and the proportion to be used for each is decided by the Board at its annual meeting.

When a church needs a loan an application endorsed by the pastor, Board of Trustees, and the District Superintendent is sent to the Annual Conference Board of Home Missions and Church Extension and, when approved by them, to the Department of Church Extension in Philadelphia for its approval and recommendation to the Board of Home Missions and Church Extension.

The trusteeship of the Board of Home Missions and Church Extension meets the fullest requirements of the business world in the handling of its trust.

Without the help of the Loan Fund many Methodist Episcopal churches would be forced to close their doors.

With the best of security no church can borrow over $5,000 except under very special conditions.

To secure a loan a church must give a first mortgage for the amount received and the trustees a bond personally, as well as officially, for the prompt payment of the principal and interest at five per cent.

The purpose of the Loan Fund is church extension and not merely church relief.

The Loan Fund now amounts to $2,000,000.

THE OPPORTUNITY FUND

Help must be given in some places by the thousands of dollars.

It is being given from the Opportunity Fund, authorized in 1915.

It is made up from increases in collections from the churches and undesignated bequests.

Help is given from this Fund on condition that the local church raise at least three dollars for every dollar received.

During the first year the gifts from the Opportunity Fund and the amounts raised by the churches receiving help equalled $800,000.

THE MEMORIAL CHURCH

Scattered over the country are over 900 Memorial Methodist Episcopal Churches.

They are built in memory of some loved one who has died.

A gift of $250 gives the donor the privilege of naming the church which must cost not less than $2,000.

A gift of $350 insures a $3,000 church; $500, a $4,000 church.

THE BUREAU OF ARCHITECTURE

To have suitable churches erected in the different communities, there is a Bureau of Architecture of the Methodist Episcopal Church, conducted under the joint auspices of the Board of Sunday Schools and the Board of Home Missions and Church Extension.

The aim of this Bureau is to meet the demands of the times in style of architecture and to guide congregations to a broader outlook when they contemplate building.

CENTENARY PLANS

The Church Extension features of the Centenary program of the Board of Home Missions and Church Extension includes 2,506 new buildings; the remodeling of 1,035; the erecting of 1,188 parsonages; and 43 special buildings, a total of 4,772, at a cost of $62,007,350 of which the Centenary askings call for $28,771,845.

CENTENARY HOME MISSION ASKINGS

	Projects	Centenary Askings
Rural work	2,912	$5,135,295
City work (including industrial groups, downtown polyglot masses, and miscellaneous foreign speak groups)	892	13,945,500
Suburbs and Residential Districts	1,255	6,641,500
Immigrants (including Italians and Slav groups)	281	2,393,490
ndians, Mormons, Latin-Americans, Japanese, and Chinese	415	1,831,860
Alaska, Hawaii, and Porto Rico	180	931,805
Negro in the North, Negro in the South, and Mountain Whites	1,890	4,254,175
Frontier	1,507	2,014,835
Training of Christian Leadership	124	2,682,950
Evangelism	46	206,000
	9,502	$40,037,410

WHAT MONEY WILL DO

IN METHODIST EPISCOPAL HOME MISSION FIELDS

$5 will put ten Opportunity Bags in a Goodwill Industries.

$5 will build 20 cubic feet of the Plaza Community Center, or 30 cubic feet of one of the buildings of the Spanish-American Institute at Los Angeles.

$5 will buy twenty Bibles in Spanish, Italian, or French.

$5 will supply a Mexican or Portuguese Sunday School six months.

$5 will provide 500 to 5,000 Latin-American Tracts.

$5 will send a Gospel Messenger 300 miles visiting Latin-American Colonies in the Southwest.

$5 up will buy Victrola records for an Institutional Church.

$5 will enable 3 foreign boys to attend a class in carpentry for one week at the Broadway Methodist Church, Cleveland, Ohio.

$5 will keep five boys off the city streets for thirty evenings.

$5 will rent a Gymnasium 4 hours each week in a Bohemian Church.

$5-$50 will buy kitchen supplies such as linen, silverware, tables, electric irons, etc., for an Institutional Church.

$5-$50 will buy gymnasium supplies, indoor balls, bats, basket balls, etc., for an Institutional Church.

$5 will purchase framed pictures for mission churches in New York City and other Cities.

$5 will provide a day's outing at the sea shore for 25 mothers and babies from an Italian Methodist Church.

$5 will purchase a medicine ball for a City Church.

$10 will provide a basket ball for a foreign-speaking Church.

$10 will provide the "movies" for a night's entertainment for 500 young Italians.

$10 will buy a basket ball for the use of the foreign boys and men.

$10 per month will provide a trained primary Sunday School teacher for a Church of All Nations.

$10 per month will pay the carfare of a teacher for an Immigrant Sunday School.

$10 will give a working girl a two weeks' outing.

$10 will pay for an Italian kindergarten for two days.

$10 will furnish a library for a Spanish Sunday School or Church use.

$10 will provide books of the course of study of a foreign-speaking pastor in training.

$10 will publish 300 copies of "El Mexicano" for distribution among the Mexican immigrants of the Southwest.

$10 will support a Latin-American stu-

dent a month at the Spanish-American Institute.

$10 will pay a month's "salary" of a Gospel messenger to Mexicans in the best country of Southern California.

$10 will pay for several "adobes," cement blocks, in the Plaza Institutional Church to be built by the Centenary in Los Angeles, California.

$10 will furnish thread, buttons, needles, and scissors for the sewing class in an Italian Methodist Church.

$10 will take a party of city boys to camp for two days.

$10 will purchase copies of the United States Constitution to be studied in the American Citizenship Class at a foreign-speaking Methodist Episcopal Church.

$10 will buy books of patriotic songs for the Glee Club of a foreign-speaking Methodist Episcopal Church.

$10 will furnish song books for a Negro Church.

$15 will conduct a cooking class for ten foreign girls through a year's work.

$15 per month will pay the salary of a teacher in a Methodist Episcopal Italian night school.

$15 will give a mother and baby from the slums a two weeks' outing at the shore.

$15 will buy a crib for the day and night nursery in an Italian Methodist Episcopal Church.

$15 will buy a dozen baby chairs or a garden swing for a Church nursery.

$15 will purchase a camping outfit for

Italian Methodist Episcopal boys and girls.

$20 will pay the cost of 15 boys for 30 weeks in a carpentry class at a Methodist Episcopal foreign-speaking Church.

$20 will provide a month's outing at the seashore for foreign-speaking children from the city tenement section.

$25 will pay the expenses of a pastor to a training school for rural leadership. 1,500 pastors are to be trained each year for the next five years.

$35 will provide tools for a carpentry class among foreign boys.

$40 will provide a sewing machine for foreign-speaking city church.

$40 will buy a good warm coat for a preacher on the western frontier and enable him to ride about the country at 40 below zero.

$40 will furnish a laundry stove for Albuquerque College.

$40 will provide instruments for a young people's drum corps at the Jefferson Park Italian Methodist Church in New York City.

$50 will buy a Communion Service for an Institutional Church.

$50 will buy sand tables for an Institutional Church.

$50 will provide maps and charts for the Methodist Episcopal Anglo-Japanese School, San Francisco.

$50 will provide an office typewriter for the Anglo-Japanese School at San Francisco.

$50 annually will care for a boy in the

George O. Robinson School for Boys, at Hatillo, Porto Rico.

$50 will provide a telescope for Albuquerque College.

$50 will provide a sewing machine for the sewing class in an institutional church.

$50 will pay for 2 traveling libraries for rural pastors and rural communities.

$50 will pay for an instructor on rural life at an Epworth League Institute, camp-meeting or small gathering.

$60 will furnish six stationary bath tubs in Albuquerque College, New Mexico.

$100 annually will pay all the expenses for educating a native Porto Rican minister, including his home and board.

$100 will keep a girl in school in Porto Rico for one year, and train her for Christian service.

$125 will keep a boy in school in Hawaii for one year.

$125 will provide a full scholarship for a year for a Latin-American boy in the Spanish-American Institute.

$200 will start a Japanese Day School in California.

$200 per year will provide a teacher in the Anglo-Japanese School at San Francisco.

$225 will take 35 children, 8 mothers, and 8 babies from the foreign constituency of the Broadway Methodist Church, Cleveland, Ohio, and give them a summer outing for a period of ten days.

$250 will provide a scholarship for a young man or woman training for special work among foreign-speaking groups in rural communities.

$250 a year for five years will provide a small chapel for one of several communities in Porto Rico where the Methodists are unable to erect a large chapel.

$300 will install electric lights in Albuquerque College.

$300 will provide support of one of the Japanese Methodist Episcopal preachers on the Pacific coast at a salary of $720. The difference can be raised by the congregation.

$350 will pay the Home Missions share toward the support of a visiting rural nurse until such time as the District can pay for her entire services. 450 at least, of these are needed.

$400 will enable the Methodists of Milk River District, North Montana Conference, to erect a parsonage in some new frontier town so the community may have at least one resident clergyman. 15 such parsonage appropriations are needed in this rapid developing territory.

$400 will sustain a worker among 3,000 people near a railway division point and machine shop in Nevada.

$400 added to the amount raised on the field will provide for a Bible Woman in Hawaii. 11 Bible Women must be assisted in this manner.

$500 each for 6 churches and $500 each for three years for 6 preachers are

needed on the Fort Peck Indian reservation which is 80 miles long and 40 miles wide.

$500 will provide the Home Missions share toward the support of a trained rural pastor on a charge where Methodism has sole responsibility and can be brought to help the support within a reasonable time under such leadership. 2,500 such charges are in need of such help.

$500 will pay for an automobile for District Superintendents in the rural missionary territories. At least 300 automobiles should be provided for District Superintendents and 150 more for rural missionaries.

$500 will help toward making rural parsonages safe and comfortable for the families of rural missionaries.

$500 added to the amount raised on the field will provide for a Filipino pastor in Hawaii. 9 Filipino pastors are needed.

$500 each for 6 Fords will enable that many Home Missionaries in Nevada to hold services at three different places on Sunday, and enable them to visit the distant ranches and hillside mines, also to answer distant emergency calls quickly.

$500 each for 5 Ford cars will turn 5 preachers of LaGrande District, Idaho Conference, into the equivalent of 20, by enabling them to cover territory now unreached. This District equals Massachusetts, New Hampshire and Vermont in size.

$500 donated to any of 25 congregations newly established frontier communities on Milk River District, North Montana Conference, will enable the local church to become self-supporting in a few years.

$500 will enable a pastor on a western circuit to buy a car and cover at least five times as much territory as with the best driving team.

$500 will supply a trained, single, native Mexican pastor for one year in the Southwest.

$500 will supply a trained woman religious director for six months' work in Southern California.

$500 will make it within the reach of a small group of Methodists to substitute a chapel at Mons, Washington, for the school house in which they now worship.

$500 will furnish a trained leader for a waiting colored congregation.

$500 will assure the purchase of a parsonage for colored minister and his family; the people paying the remainder.

$500 will pay one-third of the cost of a rural Negro church building.

$500 will pay one-half of the cost of an annex building for community service among the Negroes of the South.

$500 ($100 annually for five years) will build a neat chapel in any one of 50 country communities of Porto Rico. These may be made Memorial Chapels.

$600 will buy a Ford truck for Albuquerque College, New Mexico.

$600 added to the amount raised on the field will provide for a Japanese preacher in Hawaii. 10 preachers must be assisted with this amount.

$600 added to the amount raised on the field will provide for a Korean preacher in Hawaii. A number of these preachers are needed at once.

$720 to $1,000 will provide a Director of Religious Education in Downtown City Institutional Churches.

$750 will provide ten scholarships for one year in Albuquerque College, New Mexico, for Spanish-speaking boys.

$750 will purchase an auto truck for the Plaza Institutional Church in Los Angeles.

$1,000 will pay the Home Missions share toward additional buildings for rural community service facilities.

$1,000 a year will pay the Home Missions share toward the support of a professor of rural leadership in a Methodist Episcopal college or theological seminary. Many Methodist colleges and seminaries are now ready to inaugurate this work with the cooperation of the Department of Rural Work of the Board of Home Missions and Church Extension.

$1,000 will provide a trained woman worker for a rural District in the United States. 450 trained women workers should be provided.

$1,000 will provide for an American Kindergarten instructor for the Jap-

anese of Hawaii. 2 of these teachers are needed now.

$1,000 will place a traveling Bible School Missionary over a territory in Nevada including many small towns where there are no church or Sunday School services.

$1,000 will place a Traveling Deaconess in Nevada to visit the women isolated in small settlements and encourage them in the spiritual life and in the proper nurture of their children.

$1,000 will place a worker in a new settlement in Nevada formed by the opening up of irrigation systems by the Government.

$1,000 will provide a new Church for San Jose, California, Chinese in place of an old storeroom, now in use.

$1,000 will support the Mission for Blackfeet and Piegan Indians in Montana for one year.

$1,000 will fully support a trained efficient Mexican, Portuguese, or Italian pastor for one year.

$1,000 will provide half of a perpetual scholarship at the Spanish American Institute.

$1,000 will put a small swimming pool in Epworth Institutional Church, Denver.

$1,000 will start a Church at Okanogan, Washington. Methodists were the first of any denomination to enter this community, but the building at this county seat is miserably inadequate.

$1,000 will assist the congregation at Nespelem, Washington, in the very

heart of the great Colville Indian Reservation to add a recreational center to the church.

$1,000 will open up a new work in an un-churched section of Mississippi and secure its development.

$1,000 to $3,500 toward a Memorial Japanese Methodist Episcopal Church at Berkeley, California, will enable the people to erect a $7,000 church

$1,000 to $4,000 toward a Memorial Japanese Methodist Episcopal Church at Sacramento, California, will enable the people to erect an $8,000 church.

$1,500 will provide for 100 boys from the foreign constituency of the Broadway Methodist Church of Cleveland, Ohio, at a Garden Camp for a period of 12 weeks.

$2,000 will purchase a missionary motor boat for the Alaska Mission.

$2,500 will erect an open air Kindergarten in Hawaii. 2 are needed.

$2,500 will erect a Korean Church in Hawaii. 2 are needed.

$3,000 will provide five Fords for five Mexican preachers in New Mexico.

$5,000 will build five parsonages for Mexican preachers in New Mexico.

Your money invested in Methodist Episcopal Home Missions will *produce* more than anywhere else in the world, because behind it will be the limitless power of God.

A BIBLIOGRAPHY OF METHODIST EPISCOPAL HOME MISSIONS

[The literature on Methodist Episcopal Home Missions may be secured of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania, unless otherwise indicated.]

CHRISTIAN DEMOCRACY FOR AMERICA. By D. D. Forsyth and Ralph Welles Keeler.

The new order as it applies to Methodist Episcopal Home Missions is here presented to relate the task of the Church to the great adventure of making Christian Americans of every man, woman, and child who lives under the protection of the Stars and Stripes.

Illustrated. Maps and Charts, Bibliography. Cloth, 75 cents; paper, 50 cents, postpaid. The Methodist Book Concern.

THE CENTENARY SURVEY OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH. Board covers. Illustrated with charts and maps. Bound with the Centenary Survey of the Board of Foreign Missions, $1.00, postpaid.

THE CHRISTIAN CONQUEST OF AMERICA. By Ralph Welles Keeler and Ellen Coughlin Keeler.

The romance of Methodist Episcopal Home Missions from the beginning until now with the present-day vision and the task for to-morrow. A presentation comprehensive and concrete, rich with scholarly insight and alive with the racy style of the Short-story writer. Printed in pamphlet form. Illustrated 56 pages. Bibliography. Price per copy, 15 cents; one dozen, $1.50; per hundred, $10.00 postpaid. The Methodist Book Concern.

HOME BOARD BOOKLETS

1. Three Outposts of Liberty. Porto Rico, Hawaii, and Alaska.
2. Save the City. A discussion of the problems confronting the Church in reaching the industrial and foreign-speaking groups of the cities.
3. The Stranger Within Our Gates. A study of the Americanization problem.
4. Broken Trails on The Frontier. A view of the work in the Church's frontier.
5. Off the Highroad. An inquiry into the rural situation in connection with the work of the Church.
6. John Stewart's Kinsmen. A survey of the needs of the Negro.

These booklets are 6 x 9 inches, illustrated, and average 24 pages. They are 5 cents each, or packet containing 6 for 25 cents postpaid.

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Two-colored, illustrated, 4-page leaflets 12 x 8¼ inches. Concrete and interesting presentations of Methodist Episcopal Home Mission endeavors.

1. The Church at the Center. The new day of the rural community.
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4. The Invasion from Dixie. A study of the Negro migration Northward.
5. Our Italian Allies. The Italian immigrant in the United States.
6. The Builders. The Church Extension romance of the Methodist Episcopal Church.
7. The City. The tragedy and opportunity of the city church.
8. Evangelism. The call of the Church to its fundamental mission.

Single copies of these Messages may be secured free. Quantities for distribution may be secured for 50 cents a hundred, postpaid.

IN MEMORIAM. A six-page three-color illustrated folder on the Memorial Church. Free.

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A series of 8-page leaflets 3½ x 6¼ inches, containing concise facts on Home Mission fields, prepared for the use of District Superintendents, pas-

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These may be secured free by writing to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.

INVESTMENTS IN CHRISTIAN DEMOCRACY

A leaflet 3½ x 6¼ inches, indicating what sums of money ranging from $1.00 to $1,000 will do in the Home Mission field. Free.

REVIVAL SERMONS

Outlines for revival sermons prepared for pastors by the Department of Evangelism. Free.

COMMUNITY SERVICE FOR THE LOCAL CHURCH

A 16 page manual of suggestions for efficiency in local community service, with bibliography. 10 cents.

ORGANIZING A DISTRICT FOR COMMUNITY SERVICE

A 12 page manual for District Superintendents to accompany Community Service in the Local Church. 10 cents.

GENERAL BIBLIOGRAPHY OF HOME MISSIONS

Democracy

The Soul of Democracy. By Edward Howard Griggs. $1.25.

America—Here and Over There. By Luther B. Wilson. 75 cents.

Religious Education and Democracy, By Benjamin S. Winchester. $1.50.

In Our First Year of War. By Woodrow Wilson. $1.00.

The New Democracy. By Walter E. Weyl. $2.00.

Our Democracy, Its Origins and Its Tasks. By James H. Tufts. $1.50.

The Religious Foundation of America. By Charles Lemuel Thompson. $1.50.

Frontier

The Oregon Missions. By James W. Bashford. $1.25.

Brigham Young and His Mormon Empire. By Cannon and Knapp.

Foundations of Mormonism. By W. E. La Rue. $1.25.

Trail Tales. By J. D. Gillilan. 75 cents.

Frontier Missionary Problems. By Bruce Kinney. $1.25.

The Frontier. By Ward Platt. 60 cents.

Brother Van. By Stella W. Brummitt. 60 cents.

The American Indian on the New Trail. By Thomas C. Moffett. 60 cents.

The Klondike Clan. By S. Hall Young. $1.35.

Advance in the Antilles. By Howard B. Grose. 60 cents.

Down in Porto Rico. By George Milton Fowles. 75 cents.

Rural

Introduction to Rural Sociology. By Paul L. Vogt. $2.50.

The Rural Church Serving the Community. By Edwin L. Earp. 75 cents.

The American Rural School. By Harold W. Foght. $1.25.

The Study of a Rural Parish. By Ralph A. Felton. 50 cents.

City

The Challenge of Pittsburgh. By Daniel L. March. 60 cents.

The Challenge of St. Louis. By George B. Mangold. 60 cents.

The Church in the City. By Frederick D. Leete. $1.00.

The Redemption of the South End. By E. C. E. Dorion. $1.00.

Immigrant

Sons of Italy. By Antonio Mangano. 60 cents.

Immigrant Forces. By William P. Shriver. 60 cents.

The Immigrant and the Community. By Grace Abbott. $1.00.

Leadership for the New America. By Archibald McClure. $1.25.

Negro

Your Negro Neighbor. By Benjamin G. Brawley. 60 cents.

Methodism and the Negro. By I. L. Thomas. $1.00.

A Short History of the American Negro. By Benjamin G. Brawley. $1.25.

Church Extension

The New Country Church Building. By Edwin deS. Brunner. 75 cents.

Evangelism

Social Evangelism. By Harry F. Ward. 50 cents; postage, 8 cents.

Educational Evangelism. By Charles E. McKinley. 50 cents; postage, 10 cents.

Every Church Its Own Evangelist. By Loren M. Edwards. 50 cents.

Letters on Evangelism. By Edwin H. Hughes. 25 cents; postage, 3 cents.

The Gospel for a Working World. By Harry F. Ward. 60 cents.

Heart Messages from the Psalms. By Ralph Welles Keeler. 50 cents.

The books can be secured at The Methodist Book Concern or any of its depositories.

Part III
A SUGGESTION OR TWO

THE CENTENARY BULLETIN

Is the official newspaper of the Centenary Movement. It is published each week under the auspices of the Joint Centenary Committee and it aims to present to the Church the current record of the progress of the Centenary throughout the Church. The publicity workers attached to the areal offices keep the Bulletin in touch with the different sections of the Church. Trained newspaper writers in the New York office prepare the material for publication.

The Bulletin is probably the most widely circulated religious newspaper in the world. On its regular mailing list are the bishops, district superintendents and presiding elders of both branches of Methodism; officers of all the connectional organizations in the Methodist Episcopal and Methodist Episcopal Church, South; all the pastors of our Church, members of the Centenary councils in areas, districts and local churches; minute men, unit leaders and many other laymen who are interested in the work of the Centenary. The circulation is well beyond 100,000 copies each week and is increasing all the time.

MISSIONARY NEWS

There is probably no publication in all the field of religious journalism that has more intimate, personal type of story than Missionary News.

The art of selecting the stories in Missionary News to have the largest appeal, is one of the most marked achievements of their editorial committee. There is a happy blending of thrilling adventure with a very deep note of spiritual emphasis.

There are the stories appearing in recent issues dealing with escapes from crocodiles, battles with bandits, interviews with the kings of savage tribes, conflict with the venomous inhabitants of the jungle, and many other breathless escapes and heroic achievements of the missionary in the foreign field. In addition, the stories of self-sacrificing and unassailable faith from these far-off fields are a thrilling challenge to the church at home.

With a subscription list of approximately eighty thousand, this little magazine, in all likelihood, is read by at least four hundred thousand people every month, and not the least achievement that they have gained is the organization of their business office, that makes it possible to provide a yearly subscription for the small sum of 10 cents, or three years for 25 cents.

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The Lantern Slide and Lecture Bureau is a service department for all Centenary workers, including District Superintendents and pastors.

They have for rent at a nominal fee a wide range of illustrated lectures which are accompanied with beautiful colored slides, that cover not only all the mission fields abroad, but touch also upon all the typical problems of the home field.

There are in addition to these many sets of Centenary lectures for the free use of Centenary teams and District Superintendents. These are being distributed through each of the area offices.

This Bureau is visualizing all the Centenary problems of Methodist Episcopal Home and Foreign Missions.

The sale and rental department carries in stock a selection of stereopticons in addition to the necessary equipment, thus making them ready for instant use.

For detailed information address Lantern Slide and Lecture Bureau, Joint Centenary Committee of the Methodist Episcopal Church, 111 5th Ave.

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